



ŚĀRADĀ-TILAKA TANTRAM

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THE
ŚĀRADĀ-TILAKA TANTRAM

SRI GARIBDAS ORIENTAL SERIES-82

THE ŚĀRDĀ-TILAKA TANTRAM

WITH BEST COMPLIMENTS
From Indian Books Centre

ENGLISH TRANSLATION
WITH NOTES AND YANTRAS

By
A BOARD OF SCHOLARS

SRI SATGURU PUBLICATIONS

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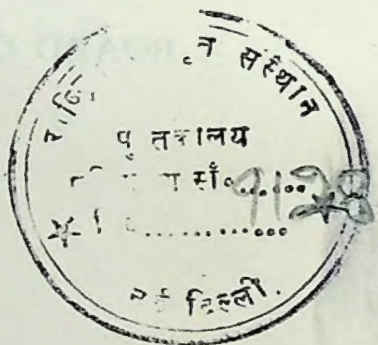
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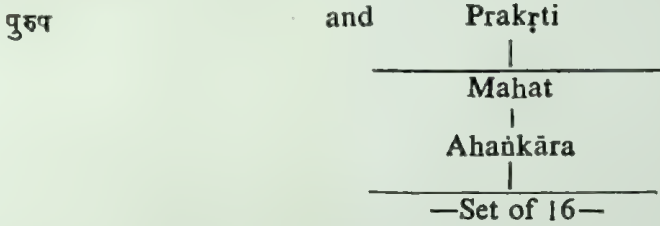
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ŚĀRADĀTILAKAM

Introduction

To understand the Āgamic works one shall be aware of Sāṅkhya Philosophy in wide. Especially to know a little bit of Śāradātilakam atleast the fundamental knowledge of the Sāṅkhya Philosophy is very essential. Since in Sāṅkhya Philosophy these are twenty five Tatwas, to symbolise the same Śāradātilakam has been classified into twenty five Paṭalas.

The twenty five Tatwas of Sāṅkhya Philosophy is classified like this. मूल प्रकृति रवि कृतिः महदाद्याः प्रकृति विकृतयः सप्तषोडशकश्च विकारः न प्रकृतिर्नविकृतिः पुरुषः ॥ (सां० का०)



Five Tanmātras, five Jñānendriyas and five Karmendriya and Manas.

Out of five Tanmātras—

|
Five Bhatas, (पृथिवी etc.)

Prakṛti—is Śabda Brahman and Kuṇḍalinī Śakti, Śakarārdha-Śārīriṇī etc, Māyā and Avidyā etc.

Mahat is—Intelligence

Ahaṅkāra—'I' ness—egoism.

- | | | |
|--------------------|--------|---------------------|
| (1) Śabda Tanmātra | —sound | or spatiality |
| (2) Sparṣa | „ | —touch or vitality |
| (3) Rūpa | „ | —form or luminosity |
| (4) Rasa | „ | —taste or fluidity |
| (5) Candha | „ | —smell or solidity |

(1) Twak	—skin	} Sense-organs
(2) Cakṣu	—eyes	
(3) Jihvā	—tongue	
(4) Ghraṇa	—nose	
(5) Śrotra	—ears	
(6) Vāk	—wordings	} organs of Action
(7) Pāda	—movement	
(8) Pāni	—taking	
(9) Pāya	—excretion	
(10) Upastha	—enjoyment	
(11) Mind	—thinking	
(1) Pṛthvi	—Earth	
(2) Āpa	—Water	
(3) Tejas	—Fire	
(4) Vāyu	—Air	
(5) Ākāśa	—Sky.	

5 + 5 + 5 + 5 + 1 + Prakṛti, Mahats, Ahaṅkāra = 24

Puruṣa = 1 = 25

Thus on the basis of Sāṅkhya system of Philosophy first twenty four Paṭala have been depended upon Mūlaprakṛti. The last twenty five Paṭala is to explain the unification of Prakṛti and Puruṣa i.e. Yoga. The root meaning of Yoga is 'युज्' to unite (to join). Thus Yoga is the matter of twenty fifth Paṭala.

In the I Paṭala the work begins with Mangalācāra, an invocation of Mahas. Then the authenticity of the Āgamas through Vedas, unification of Śiva and Śakti, the Śabda Brahman in the form of Kuṇḍalini, invocation of Guru, Śarada's powers, the analytic of the word Śāradā, the uses of the work, the matters to be explained classification of Śiva into Saguṇa and Nirguṇa, Śakti's imanation Nādās birth, them Bindu and so, on, the birth of Sadāśiva, Rudra, Viṣṇu and Brahman. The origin of Mahat-tatwa, the world's form in 5 elements, the production of child, the importance of Śukra and Śonita, the imanation of different mantras from Kuṇḍalī, the Śakti etc, the formation of Varṇas from Soma, Sūrya, and Agni Devatās etc has been explained in II Paṭala Vāikharī-Śṛṣṭi i.e. creation and manifestation of spoken word,

letters of the alphabets has been explained. These letters have been pushed along the channel of the *Suṣumnānādi* and articulated with the help of the throat and other vocal organs. These have been classified into five *Bhūtas*, and the letters again classified into Lunar, Fiery and Solar. Then the names of the thirty eight *Kalās* and other names also. Then classification of mantras as masculine, feminine or neuter.

In Chapter III rites which shall be performed before initiation. These are *Vastu-yāga* etc. Then more stress is given on dimensional accuracy of the *Vedi*, the *Kuṇḍa* etc. used in different rites which have to be done. The calculations are given in detail.

In IV *Paṭala* the classification of *Dīkṣa* into four categories i.e. *Kriyāvati*, *Varṇamayī*, *Kalā* and *Vedha* has been done and monism the *Advaita* Philosophy i.e. identity of his own *Ātman* with these have been described. These are a solid and reasonable foundation for the performance of rites.

In V *Paṭala* the description begins with the injunctions relating to consecration of fire for *Homa*. The explanation of transforming the *Caitanya* of the disciple into himself and uniting it with his own *caitanya* is very interesting one. However *Guru* shall follow six *Adhwas* viz. *Kalā*, *Tatwa*, *Bhāvana*, *Varṇa*, *Pāda* and *Mantra* once again these have been clarified into different categories and names of these have been given.

In VI *Paṭala* *Saraswati* in the VII *Bhūtaloati*, in VIII some *Mūlamantras* of *Śhri*, in IX, *Bhuvaneśwari* - *Mūla* mantra in X *Twarita* mantras, in XI *Durgā*, mantras, in XII *Bhairavi* and in XIII *Gaṇapati*, in XIV *Sūrya* mantras, in XV *Viṣṇu*-mantra, in XVI *Nṛsiṃhamantras*, in XVII *Puruṣhottama*, in XVIII *Śiva*, in XIX *Dakṣiṇāmūrti* mantras and yantras, in XX *Aghorāstra* mantra, in XXI *Gāyatri* mantras and yantras in XXII *Dinīstras* and *Kṛtyāstras* in XXIII *Tryambaka* mantra and yantras in XXIV different kinds of yantras have been explained. The XXV *Patala* is meant for *yoga*. The *yoga* is to join *Prakṛti* with *Puruṣa*.

Prakṛti is Kuṇḍalini and Kuṇḍalini Śakti moves from Mūlādhāra cakra and goes to other 5 cakras and the Sahasrāra. She joins with Śiva who is beset in the Sahasrāra lotus.

Here in the last Paṭala some Āsanas, which are very very important to cultivate the mind for meditation have been explained. The yogas are two in number i.e. Sabīja and Nirbīja. Samādhi (the perfect meditation undiscontinued) where a yogin depends upon Bijākṣara is Sabīja Samādhi and not with Bījākṣara is Nirbīja Samādhi there yogi will concentrate all his mind on Nirguṇa Brahman which is the goal and whole of Adwaita Philosophy. No doubt, the Upāsana is worthless in Adwaita Philosophy. But that will be helpful to attain Adwaita Bhāvanā by cultivation of the mind.

In practice Śāradātilakam holds more beneficial than any other work in Tantra. A familiar devoted scholar only can understand the superiority and importance of the great Āgamic work.

Warning

- * If any person on the basis of Yantras as provided in this book commits any nefarious acts which causes loss etc., to any body then for his actions the authors/editors/translators, printer and publisher will not be responsible in any way whatsoever.
- * The Mantras/Yantras as provided in this book if are tried by any body and is not crowned with success, which entirely depends on Sadhaka, the author/Editors/Translators, Printer and Publisher will not be responsible in any way for such failures.
- * The Mantras/Yantra be practised and used for the help, good cause and service of Mankind. These should not be used for any nefarious means. the responsibility of such actions will be only that of the Sadhaka.

1901. The 1st of March. The day was
very cold, and the wind was
from the north. The snow was
very deep, and the ice was
very thick.

The 2nd of March. The day was
very cold, and the wind was
from the north. The snow was
very deep, and the ice was
very thick.

The 3rd of March. The day was
very cold, and the wind was
from the north. The snow was
very deep, and the ice was
very thick.

ŚĀRADĀTILAKAM

I st PAṬALA

1. Let the Supreme Being (Mahah) (which is) embodies by ever-enduring Bliss, (which is) pervaded the universe of movable and immovable objects, (which is) formed into word and meaning by 50 alphabetical letters (अकारादि सकारान्त) perennially emanating, (which is) narrated as Śabda-Brahman hidden in the inner Caitanya by the blessed ones, (which is) residing at moon and Lord of Speech, protect us.
2. Let the Supreme Being (which is) the harem of Śiva, (which is) flourished by inner smilings (which is) decorated by moon (which is) most beautiful and (which is) the cause of the prosperities of three worlds, bestow upon us the felicity with all regards.
3. I respect my Guru (teacher) in the form of God Śiva, only the cause to pass the worldly affairs, (bearing) whose feet-dust is equal to the sacred-bath took in pilgrimage.
4. I narrate Śāradātilakam, a very-good summary of all Tantric works and the first-cause to attain Dharma, Artha, Kāma and Mokṣa.
5. Creation of the Word and Meaning with its Muni, Chandah and Devatā, and the rules relating to the Yantras and Mantras will be narrated in this Tantric work.
6. It has been told that Śiva is in its two-fold aspect of Nirguṇa (attributeless) and Saguṇa (endowed with attributes). Nirguṇa is separate from Prakṛti and Saguṇa is everything.
7. From the Eternal Bliss Parameśvara who is in the form of Sat (ever true) Cit (ever Living being) and Ānanda (Eternal Happy) Śakti-originated, from Śakti Nāda comes and from Nāda Bindu comes into existence.
8. Eternal Śakti formed Śiva has been once again classified into three. They are called Bindu, Nāda and Bija.
9. It is the discription of all Āgama Pandits that Bindu is Śiva, Bija is Śakti and Nāda is the component of these too.

10. Bindu originated Raudrī and from Nāda originated Jyeṣṭha and from Bija originated Vāmā and from these three emanated Rudra, Brahma and Viṣṇu.
11. They are respectively Jnāna (wisdom), Ichhā (will), Kriyā (action) and correspond with Vahni (fire), Indu (moon) & Arka (Sun). When the Bindu divides, there arises a sound in an unmanifested form.
12. It is called Śabda-Brahman by all Agama Pandits. Some other defined Śabdārtha (the meaning of the word) as Śabda Brahma.
13. (As a matter of fact) both are wrong. Since both are Jaḍa (inert) according to me Caitanya in all beings is Śabda Brahman.
14. This Śabda-Brahman assumes the form of Kuṇḍali and manifests in the form of letters in all animate creatures and thereby Prose and Poetry etc. come.
15. From Śambhu who is Bindu and one with Kāla, and co-eval with Kāla originated Sadāśiva who is the all pervading witness of the world.
16. From Sadāśiva emanated Īśa, from them Rudra, then Viṣṇu, and then Brahma, thus they came.
17. From the Supreme originate Mūla, Prakṛti emanates Mahatva which is the aggregate of the three Guṇas (Satva, Rajas and Tamas) and one with Buddhi.
18. From Mahatva emanates. Ahaṁkāra which is classified into three kinds. Vaikārika, Taijasa and Bhūtadī. Ahaṁkāra originates ten Gods of Vaikārika (Satva).
19. (They are) Dik (direction), Vātā (Air), Arka (Sun), Pracetās (Varuṇa), Aśvins (Gods of Medicines Herbs-2), Vahni (fire) Indra (Ruler), Upeṇdra (Viṣṇu-protection) Mitra (Sun) & Ka (Brahma-creation) From Taijasa Ahaṁkāra emanate Mind and 10 Sense organs (viz. five of perception and five of action) in the order of combination.
- 20-21 From Bhūtadi Ahaṁkāra (Tāmasika) originated the five elements, viz. Ether, Air, Fire, Water and Earth in the order of the Tanmātras. From Sound (Śabda-Tanmātra) originated

Ether, from Touch (Sparśa tanmātra) Air, from Form (Rūpatanmātra) Fire. From liquid (Rasa-tanmātra) water and from Smell (Gandha tanmātra) Earth. This is the order of origination. Ether is transperent, Air is black, Fire-red, Water-white.

22. Earth is yellow. The Elements, have the attributes-like-Ether-has Śabda, Air—Śabda & touch, Fire—Śabda-touch and colour, Water—Śabda, touch, colour and liquidity and Earth has all attributes—Śabda-touch colour, liquidity and Smell.
- 23-24 Ether's Maṇḍala is circular, air's is hexagonal, fire's is triangular, water's is in the form of a half moon with a lotus in it. And of Earth is square with a crystal. Scholars assign the relevant Maṇḍalas to the elements.
25. The Maṇḍalas were enclosed by their names and particular letters (Bija mantras). Five Bhūtas were enclosed by five Kalās Viz Nivṛtti etc.
26. The Kalās originated from the body of Nāda are Nivṛtti, Pratiṣṭhā, Vidyā, Śānti and Śāntyatitā.
27. Universe of movable and immovable objects is composed of the five Bhūtas. Immovable objects are divided into countless forms such as mountains, trees etc.
- 28-29 Movable objects are of three kinds Swedajās (moisture-born or Sweatborn), Aṇḍaja (Egg-born) and Jarāyuja (womb-born) First one is worms-etc., Second one is serpents etc. and Third is human beings etc. Out of these the human beings come because of the union of man and a woman (Śukra & Śoṇita).
30. A drop of the mixture enters the utress of woman when Śoṇita or Rajo is more, the child is female and Retar or Śukra is more the child is male and if they are equal in proportion, chiid is hermaphrodite.
31. (As per the Karma theory), some soul takes place in the mixture of Śukra & Śoṇita in respect of its previous Karma.

32. Gradually the child grows in the womb of the mother and takes food and water.
33. With all its senses it grows into full human shape even with the Doṣās. Doṣās are Vāta, Pitta and Kafa. There are seven Dhatus (which are Dūṣyās) viz. Tvak (skin), Asṇ (Blood), Māṁsa (flesh), Meda (marrow), Aṣṭhi (bones), Majjā (muscles) and Śukra (crimson).
34. For the sake of perception there are five sense organs : Ears, skin, eyes, tongue and nose.
35. Vāk, Pāṇi, Pāda, Pāyu & Andhu—The duties of these organs are respectively—talking, taking, going, excretion and enjoying.
36. Antaḥkaraṇa is classified into four kinds viz. Manas (mind), Buddhi (wisdom), Ahaṁkāra (Tress) and Citta (the Supervisor).
37. Totally perished (Vikāras) come to sixteen i.e. ten sense organs & five elements with mind.
38. Imperishables (Prakṛtis) are eight viz. five Bhūtas. Ahaṁkāra Aujakta and Mahat. Perishables (Vikṛtis) are seven viz. five Bhūta Tanmātras, Ahaṁkāra and Mahat.
39. The body is one with the God Agniṣoma since Bindu is twofolded the right part is Sun (Agni) and left part is Moon.
40. There are ten Nāḍīs out of which three are important. The left wing consists an important Nāḍī named as Iḍā and middle-body consists Suṣumnā and right body consists Piṅgala.
41. The middle Nāḍī is one with Agniṣoma.
42. The names of the other seven Nāḍīs are—
Gāndhārī, Hastijihva, Supūṣā, Lambuṣa, Yaśasvinī, Śhaṅkhinī and Kuhū.
43. There are countless Nāḍīs connected in five Parvas of Suṣumnānāḍī. The Prāṇa vāyu began with Mūlādhāra spreads in whole-body.
44. There are ten kinds of Air and ten types of fire in the body. The ten kinds of Air are—Prāṇa etc (Apāna, Vyāna, Udāna, Samāna) five. Nāgā, Kūrma, Dhananjaya.

45. Kṛkālā and Devadatta. The ten types of fire are intersected with the Deśas and Dūṣyas (Kalmēṣa, Kusubha, Dahana, Śoṣaṇa, Tapana, Mahābala, Pithasa, Pataga, Swarṇa and Bhoāja).
46. The six waves (Urmis) in the body are hunger and thirst for Prāṇa, worry and innosense (Moha) for the mind and old age and death for the body.
47. Snāyu (muscles), aṣṭhi (bones) and majjā (marrow) similarise to Śukra (Seman) and skin, flesh and blood similarise to mother's blood. Thus the body of all human beings is made of Six-covers (Ṣaṭkauśika).
48. Thus taking place in the mother's-womb the child repents for its previous actions done in previous birth.
49. Gradually it hurts the mother and turns its face downwards by having a balled body.
50. For a while it stands still and due to fearence it tries to weep.
51. Thereafter Śakti who is Caitānya-rūpa (embodied-consciousness) all-pervading and eternal Bliss, comes to the place of Śiva.
52. She has exceeded the time and place-restrictions. She passes through all bodies. The Paraśakti is divided as Parā & Aparā.
53. She dances in the heart of Ṛsis and Munis. She is the base of all living beings, and she shines like an electrical spark.
54. She covers all worldly affairs like a couch and she seems to be a coiled serpent.
55. She is in all Tattvas, all Mantras and all Gods, subtler than subtile.
56. She is the mother of three worlds and Śabda Brahman. She is in forty two letters (of Bhūtalipi) and in fifty letters of Maṭṛkāmayī.
57. Paradevatā Kuṇḍalī entered in to the bodies (of living beings) delivers the world of Mantras.
- 58-60. Śakti multiplied by one does whole universe be active and produces—Vedādibijam i.e. ॐकार—Oumkāra (in 25th Paṭala) Śrībijam (in 8th Paṭala), Śaktibijam (9th Paṭala) Manobhavam (17th Paṭala).

Prāsadam (18th Paṭala), Tumburum (19th Paṭala), Paḍam (24th Paṭala), Cintaratnam (19th Paṭala), Gaṇeśvaram (13th Paṭala), *Murtanḍa bhairavam* (17th Paṭala), Daurgam (11th Paṭala), Nārasimham (16th Paṭala), Vāraham (15th Paṭala), Vāsudevam (17th Paṭala), Hayagrīvam (15th Paṭala), Śrī-puruṣottamam (17th Paṭala) and other Bijamantras.

61. Śakti when multiplies with two She creates Hansvarṇas (14) (सोऽहं in 14th Paṭala) which are the Supreme letters, word and meaning, day and night.
62. Parādevi creates Prakṛti and Puruṣa and whatever is in two-folded form in the world.
63. When *She* (Cidrūpa) is three folded delivers—Traipuramantra (12) and Śaktivinayākamantra (13).
64. Paśādyam, (9) Traiputam (10) Chaṇḍanāyakam (20) Sauram (14) Mṛtyunjayam (18) Śakti-Sambhavam (9) Vinatasutam (In some other Tantra) Vagiśītryakṣanam (7) Nīlakaṇṭha-mantra.
65. Yantram (9), three lokās—three Guṇas (4) three Dhama (4) three Vedas, & three Varṇas, three Pilgrim centers.
66. (तीर्थक्षेत्र) three Svaras (Udātta, Anadātta and Swaṇta), three set of Brahma, Viṣṇu and Maheśvara, three fires, three Kālas (past, present future), three powers (Raudri, Jyeṣṭha & Vāmā), three Vṛttis (Yajana Adhyapana and Pratigraha), three Nāḍis, three aims of the life (Dharma, Artha and Kāma) and whichever is threefolded in the universe.
67. Śakti multiplied into four creates Padminī-Bandho-mantra (from other Tantric work).
68. Mahādevi's four-lettered mantra, four Tattvas of Devī (Atmatatva, Vidyatatva, Śivatatva and Sarvatatva) four oceans (North, South, East and West) four Antaḥkaraṇas (Manas, Buddhi, Ahaṁkāra and Citta).
69. Subtle Bhāvas (viz. awakened, dream, deep shleep and Nirvikalpa) four Murtis nine, Viṣṇu—in 8th Paṭala) four of Gaṇeśa (thirteen Paṭala) and four Atmān etc (4).

70. Four Piṭhams (Oddiyāna, Jalandhara, Pūrṇagiri and Kāmarupa-four Dharma etc (4th Paṭala), four Elephants (8th Paṭala) and every thing which is a set of four in the universe.
71. Parāśakti fivefolded delivers—
Tripurā pancakūṭamantrā i.e. also in two sets of five letters
72. Mahādevi's Pancaratna which fulfills all wishes, Maheśas Pancakṣara and Garuḍa's Pancākṣara.
73. Five bāṇas (arrows) of kāmān viz. Sammohana etc., five heavenly trees (Suradrurī) (viz Mandāra, Pāṇajātā, Santāna, Kalpadruma and Haricandāna, five airs viz. Prāṇa, Apāṇa, Vyāṇa, Udāna and Samana and five Varṇas (colours white etc. in 3rd Paṭala)
74. Maheśas five Murtis, (18th Paṭala), five Kalās Nivṛtti etc. (in 1st Paṭala), five Brahmaṛcas in the order (Īśānā etc in 18th Paṭala) because Parāśakti is one with Vedās and meaning of Vedas.
75. When she is multiplied with Six—
She bears six-lettered mantras i.e. Rama mantra (15th Paṭala), Ṣatkūṭa mantra, Tripurāmantrā, and Gaṇapatya-mantra.
- 76-77. Ṣaḍākṣara of Himaruci (14th Paṭala), Nārīsimha (16th) Pāśupatastra-Ṣaḍākṣara (20th) Seasons Vasanta, etc, six Āmodas (13th Paṭala) and Gaṇādhīpas. Six Kośas, six waves, six Rasas, Śakti etc. six Śaktis (20th Paṭala), six Adhwans (Roots 5th Paṭala), six Yantras (20th), six Ādharas (5th Paṭala), and everything sixfolded in the universe.
78. When Śankara's wife Śakti multiplied into seven delivers seven lettered Padmāvatīmantra (10th Paṭala), Tripurāmantra, Saptavarṇa (Śankhamantra in 17th Paṭala), Vināyakamantra (13th Paṭala).
- 79-80. Seven Vyāhṛtis Sudarśanamāntra, seven, worlds, seven mountains, & seven Svaras, seven Dhātus, seven Munis. seven islands, seven planets, seven Samidhas, seven tongues of fire, and all seven folded matters in universe.
81. Multiplied into eight delivers two sets of Śaivamantra of eight letters, (19th Paṭala), Viṣṇu's Śrīkaramantra (17th Paṭala).

82. Hari's Aṣṭākṣara (15th Paṭala), Aṣṭakṣara of Śakti, (9th Paṭala) of Bhanu (14th), of Durgā (11th) of Paramāṭma (6th Paṭala).
83. Aṣṭākṣara of Nīlakanṭha (in 20th Paṭala), Vāsudevamantra, Kamārgala (17th Paṭala) Yamārgala (24th Paṭala) Devīyantra viz. Ghatārgala (9th Paṭala).
84. All three types of Gandhāstāka, Brāhmī etc (in 6th Paṭala) eight Bhairavas (in 9th Paṭala), eight Serpents (23rd Paṭala), eight Murtis (20th Paṭala), eight directions, and eight Vaṣṣ.
85. Mahādevī's Aṣṭāpiṭhas, with sixty four kinds, eight Prakṛtis, eight obstacles (Vighna) eight Tundas (faces in 13th Paṭala) in the order.
86. Eight prosperities (Aṇimā etc), eight hills, eight Murtis of fire (5th Paṭala), eight Yama etc. (25th) all eight folded in this universe.
87. Ninefolded Maheśvarī delivers a Śaktitattvas. She is one with Tattvas.
88. (She creates) ninth Piṭha Śaktis, ninth Rasas, (Sṛṅgāra etc.) ninth Ratnas (Māṇikya etc.) with its eighty one kinds.
89. Nine prānadūtis (23rd Paṭala), Navanābha maṇḍala (in 3rd Paṭala) and all which is nine in nature is of Mahāmāya.
90. Tenfolded Bhāmini Śakti, reliever of the sorrows of world, delivers Gaṇapati mantra (13th Paṭala) and Daśākṣara of Tvarita.
91. Sarasvatī's Daśākṣara, Yaksiṇī Daśākṣara, Vāsūdevatmakamantra, Aśvānīdhā Daśākṣara.
92. Tripurādaśakuta, Tripurādaśākṣara, Ramāmantra which is named as Padmāvatī mantra.
93. Ten Śaktitattvas, ten Nāḍis, ten incarnations of Viṣṇu in the order, ten Lokapālas, and all tens in the world.
94. Jaganmayī Śakti when multiplied by eleven (delivers) eleven Rudras and Ekādaśākṣaramantra of Ādyaśakti, Vaṇis Ekādaśākṣara and Rudrākadaśanī.
95. When multiplied by Twelve Sarvātmā Śakti Maheśānī's Nityāmantra, and Vāsūdevatmakamantra.
96. Twelve Rāsis, twelve Suns, twelve Mūrtis of Hari, twelve kinds of Yantras and all other twelves of the world.

97. She is in the form of 24 Tattvas (delivers) Gāytrī of Sun Śambhu, of Madana.
98. Of Viṣṇu, of Tripada, of Dakṣiṇāmurti, and of Śambhu's wife.
99. There were Twenty four Tatvas in Her.
100. Multiplied into thirty two She becomes all mantra-form and delivers Mr̥tyunjaya (23rd Paṭala), Nārasimha mahāmantra, (16th Paṭala).
101. Lavaṇamahāmantra (22) Varuṇa mahāmantra, Hayagrīva mantra (15), Daurga mantra, Vārāha (15) and Agnyupasthāpakamantra (5).
102. Mahāmantra of Gaṇeśa, Annādhipamantra, Dakṣiṇāmurti-mantra (19th Paṭala) Mālam mantra and Manobhūmantra (in other Tāntric works).
103. Vanavāsini Triṣṭup, Aghorāṣṭramahāmantra, Bhadrakālīmantra, (24) Lakṣmimahāmantra (10th Paṭala).
104. Sarvatobhadramantra, (24 Paṭala) Devakīśūnumantra (17th Paṭala) Gopālamantra (17th Paṭala) Tārāmantra.
105. Mahālakṣmī mahāmantra, Bhūteswaramantra Kṣetrapālatmakamantra which can avoid all sorrows, Mātangiṇīvidyā, Siddhavidyā.
106. In this way Śakti makes thirty six Tatvas of Śaivaits.
107. The original Śakti thirty two folded delivers even other mantras and Yantras also.
108. Śabdabrahmamayī that Kuṇḍalinī delivers Śakti. She originates Dhvani, from dhvani emanates Nādā and then Nirodhikā.
109. Then half-moon, then Bindu, the Parā, one from the other. Thereafter Paśyanti, Madhyamā and Vaikharī sounds. She is in the form of Ichchā (will), Jñāna (knowledge) and Kriyā (action.)
110. In the above order Kundalī delivers the Varṇamalikā i.e. अकारादि-सकारान्त, which is forty two in number.

111. Multiplied by fifty becomes of fifty letters-malikā and creates Rudra and others who are one with the letters.
112. Nirodhikā is fire, and Ardhendu is moon. Assemble of both becomes Binduātmā the Sun who is the ocean of Tejas.
113. Since the letters (Varṇas) born from Bindu who is one with Śiva and Śakti, those are Agniṣoma formed for the letters took birth from the Sun also who is one with Śiva, Śakti, Soma, Sūrya and Agni.

ŚĀRDĀTILAKAM

11th PAṬALA

1. Hereafter I narrate the manifestation of Vaikhari. Instigated by the air-pressure the letters come through the Suṣumnā channel ..
2. And manifest by the instruments like throat etc. organs. Out of these the vowels are called Lunar (Saumyā, and consonants (Saurā).
3. From य to क्ष are called Vyāpakas which are fiery (Āgneya). There are sixteen vowels and twenty five consonants.
4. The twenty for consonants are twenty for Tatvas, the letter 'य' being the Puruṣa. The ten Vyāpakas are the givers of Kāma, Artha and Dharma.
5. The first (of each couple of vowels) is short 'ह्रस्व' and 2nd is long (दीर्घ). They all Śivaśakti-formed in the order i.e. Shorts are Śiva and longs are Śakti. Bindu is the 8th letter of shorts and Visarga is the 8th letter of the longs.
6. Bindu is said Puruṣa & Ravi (Sun), and Visarga is said Śakti & moon. The four vowels in the middle 7th, 8th, 9th and 10th are neuter. (i.e. ऋ, ॠ, ॡ, ॢ)
7. Shorts stand in Piṅgalanāḍī, Longs in Iḍānāḍī and other four neuters in Suṣumnānāḍī.
8. Since without the vowels consonants cannot be articulated the scholars called the letters united Śiva and Śakti.
9. Since the letters have originated from Bindu, from which the Five Bhutas (elements) emanated the letters fall under Five heads.
10. The letters have been classified into Vāyaviya, Agneya, Parthiva, Jalīya and Akāśīya.
11. Since ए is the resulted letter of य+इ...

ऐ	„	„	„	„	„	य+इ...
ओ	„	„	„	„	„	य+उ...
मी	„	„	„	„	„	य+मी...

These are called Sandhisambhavas.

Note—The following chart clarifies the classification.

Vayaviya—अ, आ, ए, क च ट त प य and ष.	I
Āgneya—इ ई ऐ ख छ ठ थ फ र and क्ष.	II
Pārthiva उ ऊ ओ ग ज ड द ब अः and ल	III
Jaliya ऋ ॠ औ घ ङ ढ ध भ व and स	IV
Akaśīya लृ लृ अं ङ ञ न म श and ह	V

In a Tantric work it is said that the Third and Fourth sets are friendly in nature and first with the second also. First set is enemy to third and Fourth sets. The Second and Fourth are enemical with each other. The Fifth is neutral with all other sets. This arrangement is to that the Upāsana of the Mantra which covers opposite letters results in the death of Upāsaka.

12. Hereafter 38 Kalās were arranged 16+12+10 in to Saumya, Saura and Agni Kalās in respected Mandalas. The Kalā Devatas are—

Amṛtā	Mānadā	Pūṣā
Tuṣṭi	Puṣṭi	Ratī
Dhṛti		
13. Śāsinī	Candrikā	Kānti
Jyotsnā	Srī	Pṛiti
Aṅgadā	Pūrṇā	Pūrṇāmṛtā
14. Tapinī	Tāpinī	Dhūmrā
Marīchi	Jvālīnī	Ruci
Suṣumṇā	Bhogadā	Viśvā
Bodhinī	Dhāriṇī	Kṣamā
15. Dhūmrarchi	Uṣmā	Jvalinī
Jvālīnī	Viṣphulīṅginī	Suśrī
Surūpa	Kapilā	Havyavahā
Kavyavahā		

16. Beginned with vowels and fulfillers of all wishes.

(अं अमृतायै नमः alike)

Beginned with क & भ, क etc. in the order and म etc. in the opposite order. (कं अं तपिन्यै नमः; alike)

The last 10 Devatās beginned with the letters 'य' etc.

(यं धूम्राचिषे नमः alike) prosperers of Dharma and having Abhaya Mudrā on the right hand and Varadamudrā on the left in the order 16+12+10 are White, Yellow and Red respectively.

17. From the Five divisions of Tārā (Prajāva) emanated 50 Kalās which are one with the letters. (The 5 divisions of Prajāva are अ + उ + म् + बिन्दु + नाद)

18. The Kalās of क & च वर्गs are

Srṣti	Kānti	Sthiti
Vṛddhi	Lakṣmī	Siddhi
Smṛti	Dhṛti	
Medhā	Sthitrā	

19. These have been originated from letter ऋ by Brahman. They shine like burning gold and bearing Akṣamalā, two lotus and a pitcher in the hands.

20. Jarā

Pālinī

Śānti

Īśvarī

Ratī

Kāmāik

Varadā

Ahlādinī

Prīti and

Dirghā were originated from ऌ & ॡ Vargas.

21. Originated from the letter 'उ' by Viṣṇu, shining like the petals of Tamālā tree. They bear Abhayamudrā, Sankha, Cakra, and Varadamudrās in the hands (Order is from the Right-lower hand to left-lower).

22. Tīkṣṇā Tandrī Utkārī
Raudrī Kṣut Mṛtyu were emanated
Bhayā Krodhinī from ण and य Vargas
Nidrā Kriyā

23. Originated from the letter ञ and by Rudra and shining like the moon in winter-nights and being the Abhaya mudrā, Śūla, Kapāla and Varada-mudrā with the hands,

24. Originated from Bindu (°) by Rudra are —

Pīta (31)	Asita (34) and	
Śveta (32)	Anantā (35)	They shine like Japā flower.
Aruṇā (33)		

25. They bear Hariṇamudrā, and Paraśu with their hands...

Nivṛtti (36)	Recikā (42)
Sapratīṣṭhā (37)	Mochikā (43)
Vidyā (38) and	Parā (44)
Śānti (39)	
Sūkṣmā (45)	

26. Indhikā (40)	Sūkṣmāmṛtā (46)
Dīpikā (41)	Jnānāmṛtā (47)
	Apyāyinī (48)

27. Vyāpinī (49) (one with the sky)
and Anantā (50) are with the vowels, originated from Nāda by
Sadāśiva and they are white in colour.

28. At the time of Nyāsa (first duty before doing Japa the 16 Kalās
emanated from vowels shall be taken. Thus the 50 Kalās
which are prosperers of wealth and welfare have been
explained.

29. (50 Names of the Rudras) are —

Śrīkantha	Arghīśa
Anantā	—30— Bhārabhūtiśa
Sūkṣma	Tithīśa
Trimūrti	Sthāṇuka
Amareśvara	Hara
Jhindīśa	31. Akrura and
Bhautika	Mahāsenā are vowel
Sadyojālā	— Devatās
Anugraheśvara	
	Krodhīśa, Candēśa,
	Pancāntaka, Śivottama.

32. Ekarudra	Ajeśa
Kūrma	Śarva
Ekanetrā	Someśa
Caturāṇa	Langali and Dāruka

- | | |
|--|------------------------|
| 33. Ardhanārīśvara | Adri |
| Umākantā | Mīna |
| Aṣādhi | Meṣa |
| Daṇḍi | Lohitā and Śikhī |
| 34. Chagalaṇḍa | Bhujangeśa |
| Dvirandeśa | Pinākīśa |
| Mahākāla | Khaṅgīśa |
| Valin | Vakā |
| 35. Śvetabhṛgvīśa | |
| Lakuli | |
| Śiva and Samvartaka bearing | Śūla and Kapāla in the |
| hands. | |
| 36. (The Respected Śaktis are) | |
| Pūrṇodarī | Lolākṣī |
| Virajā | Vartulākṣī |
| Śālmālī | Dīrghaghoṇā |
| 37. Sudīrghamukhī | Urdhvakeśī |
| Gomukhī | Vikṛtamukhī |
| Dīrghajhvā | |
| Kuṇḍoḍarī | |
| 38. Jvālāmukhī, | Vidyāmukhī |
| Ulkāmukhī | (Vowel-Devatas) |
| Suśrīmukhī | |
| 39. Mahākālī | Gaurī |
| Sarasvatī | Trailokyvidyā |
| Sarvasiddhi | Mantraśakti |
| 40. Ātmaśakti | Bhūtāmātā, Lambodarī |
| Drāvinī, Nāgarī, Khecharī, Manjarī | |
| 41. Rūpiṇī, Vīrinī, Kākodarī, Pūtanā, Bhadrakālī, Yoginī, | |
| Śankhinī, Garjinī | |
| 42. Kālaratri, Kubjinī, Kapardinī, Vajrinī, Jayā, Sumukheśvarī, | |
| Revatī. | |
| 43. Vāruṇī, Vāyavī, Rakṣovidārinī, Sahaja, Lakṣmī and Vyāpinī | |
| 44. These are sitting on the Rudrapīṭha, and coloured like Sindūra | |
| (Kumkum). They were adorned by red lotus and bearing Kapāla | |
| in their hands. | |

45-50. Fifty Aspects of Viṣṇu are

Keśava, Nārāyaṇa. Mādhava, Govinda, Viṣṇu, Madhusūdana, Trivikrama, Vāmana, Śrīdhara, Hṛṣīkeśa, Padmanābha, Dāmodara, Vāsudeva, Saṅkarṣaṇa. Pradyumna, Aniruddha, (Vowel Devatas) Cakrī, Gadī, Śārṅgī, Khaḍgī, Saṅkhī, Halī Muṣālī, Śūlī, Pāśī, Aṅkuśī, Mukund, Nandaja. Nandī, Narakajit, Hari, Kṛṣṇa, Satya, Sātvatā, Śaurī, Śūra, Janār-dana; Bhūdhara Viśvamurti, Vaikuṇṭha, Puruṣottama. Balī, Balānuja, Bāla, Vṛṣaghna, Vṛṣa, Simha, Varāha, Vimala, Nṛsimha, (Devatās of consonants)

51-55. (Respective Śakti's are—fifty) Kārti, Kanti, Tuṣṭi, Puṣṭi, Dhṛti, Śānti, Kriyā, Dayā. Medhā, Saharṣā, Śraddhā, Lajjā, Lakṣmī, Sarasvatī, Prīti, Rati (Vowel Devatās) Jayā, Durgā, Prabhā, Satyā, Caṇḍā, Vaṇī, Vilāsinī, Vijayā, Virajā, Viśvā, Vinadā, Sunadā, Smṛti. Ṛddhi, Samṛddhi, Śuddhi, Bhakti, Buddhi, Smṛti, Kṣamā, Ramā, Umā, Kelddinī, Klinna, Vasudā, Vasudhā, Aparā. Parā, Parāyanā, Sukṣmā, Sandhyā, Prajñā, Pralhā, Nīśā, Amoghā, Vidyutā are the prosperers of all prosperities.

56. These Devatās sitting on the knee of their beloved husbands and smiling faced lightening in colour, and bearing lotus and Abhayamudrā.

57. All mantras were emanated according to the classification of Mātṛkā letters. The mantras were divided into Three kinds in Mantravidyā.

58. Those kinds are—(1) Puṁ (Male) Devatā mantra (2) Strī (female) Devatā mantras (3) Napuṁsaka (Neuter) Devatā mantras. A special name for Strī Devatā is Vidyā mantras.

59. Sailable feature of the First kind is ending with the letters ह्रं & ऋ, that of Strī (Second) kind is ending with स्वाहा & Visarga; (Note :—द्वि ट means two ट kārās, ट is symbolised by Bindu. So two Bindus make one Visarga) and that of 3rd kind is ending with 'नमः'.

60. The three kinds of Mantras are proper for Abhicārika Śāntis which ceremony hypnotises the enemies. The Agni mantras were used in Krūrakarmas (Abhicāras) and Soma mantras were for Śaumya karmas (Śāntika and Pāntika karmas).

61. Āgneya mantras were featured by having 'र' ऊँ, ञ and ह letters more in numbers & Saumya mantras were by having स&व more in numbers.
62. When Prāṇavāyu turns in the right wing of the body Āgneya letters wake up and in the left wing the Saumya letters wake up.
63. If the Prāṇavāya turns in both the Nāḍis both Āgneya & Saumya emanate. Both of them prosper the Upāsaka.
64. Mistaken (not according to rules) Mantras will not guard the Upāsaka. The kinds of mistakes are—

Chinna	Ruddha
Śaktihīna	Paraṇmukha
Udīrita	
65. Badhira	Trastā
Netrahīna	Bhitā
Kīlitā	Malina
Stambhitā	Tiraskṛtā.
Dagdha	
66. Bhedita	Hṛtāvīrya
Suśuptā	Hīna
Madonmatta	Pradhvasta
Mūrchita.	Bālaka.
67. Kumāra	Nirbīja
Yuvā	Siddhihīna
Praudha	Manda
Vṛddha	Kūtā
Nistriśaka	
68. Niraṁśa	Dhūmita
Sattvahīna	Alingitā
Kekara	Mohita
Bījahīna	Kṣudhātura
69. Atidṛpta	Atikrūra
Aṅgahīna	Savrīḍa
Atikruddha	Śantamānasa

70. Sthānabhrasṭha Nisneha
 Vikala Pīḍitā (50)
 Ativṛddha

One by one the mistakes will be explained.

71. *Chinna* is one which looses or gets addition of letter in the beginning, in the middle or in the ending which results in fourty five divisions.
72. *Ruddha* is one which has two 'ल', in the face in the middle or in the ending which destabilises the Upāsaka's wealth and welfare.
73. Śaktihīna is one which does not consists Māyābīja (Bhuvaneśvari) Tritatva, (हुं Kāra) णव (फ्रें Kara) in the middle.
74. *Parāṇimukha* is one which does not consists Kāmabīja in the beginning, Māyābīja or 'क्रौ' कार in the ending and having 'हो'.
75. *Badhira* is one which does not consists 'सः' in the beginning, in the middle or in the ending.
76. *Netrahīna* is one which consists five letters without र, ह, स, resulting in the difficulties and worries for Upāsaka.
77. *Kīlita* is one which does not consist the Svarūpa (Original form) हौ, ऐ, स हौ, फ्रें हूं, शक्तिबीज and the word 'नमामि'.
78. *Stambhita* is one which consists one 'फट्' or one 'ल' in the middle and 2 फट् or 2 ल Kāras in the ending, resulting in the obstructions for Siddhi.
79. *Dagdha* is one which consists र or य in the beginning resulting in 7 kinds.
80. *Trasṭa* is one with which 'फट्' Kāra is found 2, 3, 6, 8 letters joined with.
- Bhita* is one which does not consist ओ or ह or स in the beginning.
81. *Malina* is one which consists 4 'म' Kāras in the beginning, middle and ending.
82. *Tiraskṛta* is one which consists 'द' or 'ह' in the middle or two 'हः' in the ending,

83. *Bhūdita* in one which consists two 'भ्यः' हः in the middle and वषट् in the ending.
84. *Suṣupta* is one which consists three letters and leaves हं and ञ.
85. *Madonmatta* is one which consists eighteen letters and five 'फट्' s in the beginning,
86. *Mūrchiṭa* is one which consists 'ह' in the middle.
Hṛtavīrya is one ,, ,, ,, in the ending.
87. *Hīna* ,, ,, ,, ,, four 'ह' Kāras in the face or middle having eighteen letters
88. *Pravdhwasta* is one which consists nineteen letters with 'ॐ' Kāra, Māyā, Aṅkuśa (क्लौ) and Bija (ॐ)
89. *Bālaka* is one which consists seven letters
Kumāra ,, ,, ,, ,, eight ,,
Yuvā ,, ,, ,, ,, sixteen ,,
Praudha ,, ,, ,, ,, twenty four ,,
90. *Vṛddha* is ,, ,, ,, thirty or sixty four or hundred or Four hundred letters
- 91-92. *Nistṛimśa* is ,, ,, ,, nine letter with 'ॐ'
Nṛbija ,, ,, ,, ,, Hṛdaya (नमः) & in the ending Śiromantra (स्वाहा) in the middle.
 and does not consist Śikha वषट् Varma (हुं) Śiva (हं) and Śaktyarna (सः).
93. *Siddhihīna* in one which consists six 'फट्' Kāras in all three places (beginning, middle & endings).
Manda is one which consists ten letters.
94. *Kūta* and *Niramśaka* mantras are one-letter-mantra. *Satvahīna* is two-letter mantra, and *Kekara* is four-letter mantra.
95. *Bijahīna* is one which consists six letters.
Dhūmūta ,, ,, ,, ,, 7½ or 12½ or 3½ letters.
96. *Ālīngita* ,, ,, ,, ,, twenty one or twenty or thirty letters.
97. *Mohita* ,, ,, ,, ,, twenty two letters.
Kṣudhārta ,, ,, ,, ,, twenty four, or twenty seven letter.
98. *Drpta* ,, ,, ,, ,, elven, or twenty five or twenty three letters.
- 99-100. *Aṅgahīna* ,, ,, ,, ,, twenty six or thirty six or twenty nine letters.

- | | | | | | |
|-----------------------|---|---|---|---|--|
| 101. Atikruddha | „ | „ | „ | „ | twenty eight or thirty one letters. |
| 102. Atikrūra | „ | „ | „ | „ | thirty or thirty three letters. |
| 103. Savreeda | „ | „ | „ | „ | from Fourty to sixty three letters. |
| 104. Śāntamānasa | „ | „ | „ | „ | sixty five letters. |
| 105. Sthānanthrasthas | „ | „ | „ | „ | from sixty five to ninety nine letters. |
| 106. Vikalā | „ | „ | „ | „ | thirteen or Fifteen letters. |
| Niśeḥa | „ | „ | „ | „ | hundred or 100½ or Two hundred or ninty one or Three hundred letters |
| 107. Ativṛddha | „ | „ | „ | „ | from Four hundred to One Thusend letters. |
| 108. Piḍita | „ | „ | „ | „ | more than one thousand letters. |

in other words that is called Daṇḍakastotra

109. There are Stotra mantras having 2000 letters into several verses.
110. Thus the Mantras shall be understood properly while performing the ceremonies. An Upāsaka will not attain Siddhi without the knowledge of these mistakes of the Mantras even though he does penance (तप) for countles years.
111. These mistakes or defects can be used by yoni-mudrā. Upāsaka shall feel that Mantras is himself and shall do Yonimudrā.
112. There ore 10 Sacrement-ceremonies to purify the Mantra from these defects. Janana, Jīvana, Tāḍana, Bodhana.
113. Abhiśeka, Vimalikaraṇa, Apyāyara Tarpaṇa, Dīpana, and Gupti.
114. Janana is one by which the letters will be extracted from the Eṇamālīka (Written on the Piṭha or in Milk by Kumkumrocana.)
115. Jīvana is one by which the 'ॐ' is pronounces with the beginning of all letters of the Mantra. (ॐ रां ॐ रा ॐ मा ॐ य ॐ न ॐ मः alike)
116. Tāḍana is one by which the letters of Mantra written will be beaten with Candanawater reciting वायू (यं) for hundred times.
117. Bodhana is one by which the Mantras will be written by red Karavīra flowers (letter-numbered) and beaten by 'रं' Bijā kṣara.

118. According to the rules of respective Tāntric works Upāsaka takes letter-numbered Aśvatthu-leaves and does Abhiṣeka to Mantra. This is called Abhiṣecana.
119. Nirmalikaraṇa is that by which Upāsaka burns the three Malas (Mala by natural, external and of Māyā) by Jyotirmantra while meditating the Mantra.
120. Jyoti means “ओं ह्रौं” for Tāra is ओं व्योम is ‘ह’ Agni is ‘र’ Mana is औ ढण्ड is Anusvara or Bindu— *Āpyāyana* is one by which the letter of the penanced Mantra will be sprinkled by Kuśa-water.
121. Tarpaṇa (giving water a little, little pronouncing the Mantra) with the reciting of particular Mantras.
122. Dīpana is reciting the Mantra with the ओं, शक्ति and रमा (श्री) in the beginning.
Gopana is reciting without sound while doing Japa.
123. The ten sacramental ceremonies were explained by which an Upāsaka can achieve his goal by performing according to the ancient rules.
- 124-125. An Upāsaka shall recite the Mantra which is favourable to his Nakṣatra. (Star) and Rāśi. The favourable letters are—
प्रा (2) प (1) लो (3) भा (4) त् प (1) दु (1) प्र (2) ज्यं (1) रु (2) द्र (2) स्या (1) द्वि (2) रु (2) रू (2) क (1) रं (2) । लो (3) क (1) लो (3) प (1) प (1) दु (1) प्रा (2) प (1) ख (2) लौ (3) द्यो (1) V Stars respectively. But Revatī Star contains (अं अः & ल) always three letters. The number against the letter shows how much letters shall be taken from Varṇamālīka. i.e. अ आ अश्विनी, इ भरणी etc.
126. (To know Tāranukūla it is said—
There are Nine Symbolised names were given.)
(1) Janma (2) Sampat (3) Vipat (4) Kṣema (5) Pratyari (6) Sādhaka (7) Badha (8) Mitram & (9) Paramamitram.
(Note :— These shall be counted from the first letter of his name to the first letter of the Mantra. For eg :—र is the first letter of my name and Mantra’s first letter is अ

then the Mantra's first letter is the fourth and i.e. Kṣema. Therefore I can recite. If the letter is twelfth, I shall not do that Japa. Because after a turn (Nine) the letter is Third i.e. Vipat which results in difficulties.)

127. Classified letters on Rāśis in Varṇamāla वा (4) लं (3) गी (3) रं (2) ऋ (2) रं (2) शो (5) णं (5) श (5) मो (5) शो (5) भा (4) for Rāśi-respectively. In Kanyā Rāśi ञ, ञः श, प, स ह, ल, and in Mina ञ. Others as against to the shown numbers for eg :—अ, आ, इ, ई (मेष) उ ऊ (वृषभ) and so on.

One shall prohibit 6, 8, 12 places, according to counting like in previous method.

128. Because (1) Place is called Lagna (time). (2) Dhana (Wealth) (3) Brother (Bhrātā) (4) Bandhu (Relatives) (5) Putra (Son) (6) Śatru (enemy) (7) Kalatra (wife) (8) Maraṇa (death) (9) Dharma, or Puṇya (Religion) (10) Karma (Action) (11) Āya (Income) (12) Vyaya (Expenditure).
- 129- Another method for purification of Mantra was—In a set of 16 squares अ to झ shall be written in the order. Beginned with the first letter of Upāsaka's name... ..

1	2	3	4
5	6	7	8
9	10	11	12
13	14	15	16

(in which square the letter takes place) from that square Four squares, it shall be assumed as (1) Siddhasiddha (2) Siddha Sādhya (3) Siddhasusiddha and (4) Siddhāri, Second four shall be

(5) Sādhyasiddha (6) Sādhyasadhya (7) Sādhyasusiddha & (8) Sādhāyāri, 3rd four squares shall be—(9) Susiddhasiddha, (10) Susiddhasādhya, (11) Susiddhasusiddha & (12) Susiddhāri and last set of four shall be (13) Arisiddha (14) Arisādhya (15) Arisusiddha & (16) Aryari. While assuming this

131. Siddha—letters will be relatives (helpful) Sādhya will be servants, Susiddhas will be benefactors and Ari-letters will be destroyers.
132. Any ceremony based on the consonants (Consonants are named as Dīpa and vowels, Pīṭha) will be fruitful.
133. Dividing a square two lines horizontally and two vertically written will make Nine squares. Here seven क च ट त प य श, Vargās shall be written.

8	1	2
7		3
6	5	4

134. The vowels Sixteen shall be written in the shown order taking two vowels for each square.
135. (From ka to na (क to न) a name is given as Kṣhetra.) Where letter first begins that is face. Two sides of that square were considered as hands, under square is stomach and two legs and other squares are as tail. One shall understand the middle part also in the same way.
136. If the letter stands on the face (square) he will achieve Siddhi, on the hands will be a normal man (who does not have more comforts or more troubles); on the stomach—will be indifferent; and on the legs will be worried.

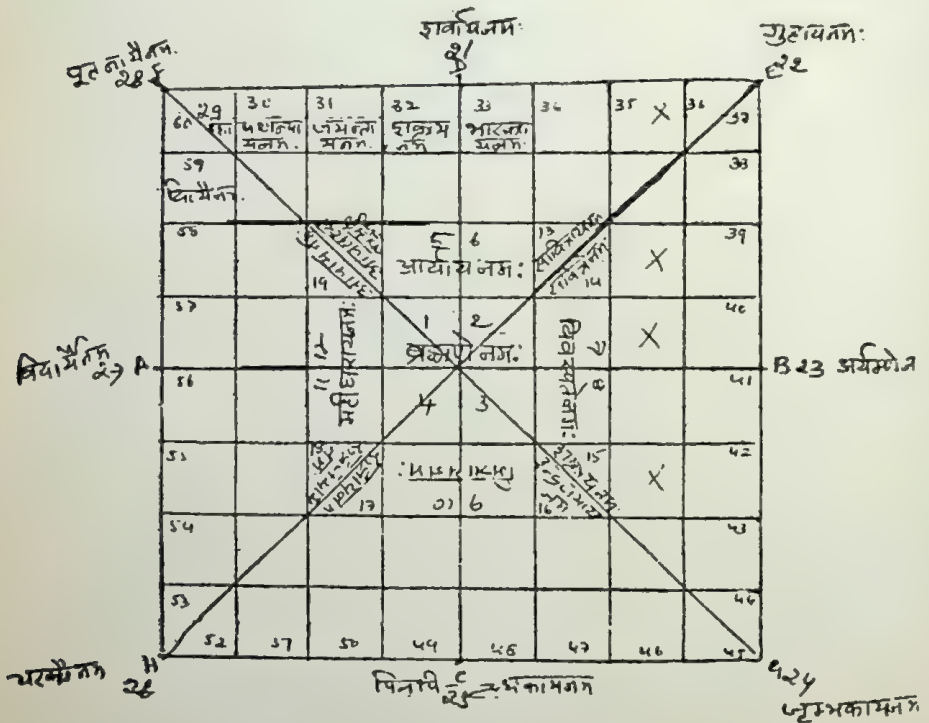
137. If the letter stands on tail (square) he will be troubled by arrests etc. This is called Kūrmacakra – which he can achieve the Siddhi of the Mantras.
- 138- To achieve Siddhi the following places were appreciated for
139. Upāsakas. They are—(1) Puṇya-Kṣetra, (2) River-banks (3) Caves (4) Top of the hills. (5) Tīrthapradeśas (holypieces) (6) Confluence of rivers (7) Worthy forests (8) Lonely Parks (9) Under the tree of Bilva (10) Foot of mountains (11) Temples (12) Sea-shores and (13) Homes. (Self) owned.
140. Food for Upāsaka shall be vegetables, milk roots and wheat-products.
- 141- To achieve Puruṣārthas good student shall go to a Guru who
144. is a man, Pure of birth, & who has a control upon his sense organs, having the correct knowledge of all Āgamas, and all Śāstras, and be always doing good to others, and also Japa, Pūjā, Dhyāna and Homa. His mind is always peaceful and he has the power of granting favours. He knows the Vedic works, he is a master of Yoga and affable like a God. He only is permitted to the word name as Guru in Āgamas.
- 145- A disciple should be of good-parentage, (respectable family ,
149. of a guileless disposition; be a seeker of the Puruṣārthas, be a Vedic Scholar, intelligent, lustless (निष्कामी) always kind at all animals, a believer of further worlds, perfect in his duties, devotedly loving his parents, Serving his Guru by Trikaṛaṇa śuddhi (Body, word, and mind) obidient in nature i.e. not conscious of the pride of birth wealth and learning, being ready to sacrifice even his own-life for the sake of Guru, and ever ready to serve Guru as a servant. Doing all the orders of Guru at any time, a devoted life for his Guru.
150. (To teach these Tāntric matters) one shall select such type of disciple who does all his orders and who is a good follower in all three aspects (Mind, word and practical) and not any other person for this good-purpose.

151. A disciple shall keep the Upadeśas (Mantra, Pūjā and Rahasyas) and he shall perform Sandhyā thrice a day regularly, and he shall know the Āgamācharas.
152. He is only eligible for studentship and none-else ; who has the above characters.
153. To ascertain the fitness of the student, it takes one year in the case of Brahmins, two years for Kṣatriya, three years for Vāiśya, and four years for a Śūdra. (Thus after having the keen examination only) a candidate is eligible for studentship in Dīkṣā, Yāga and Vratas. etc

ŚĀRADĀTILAKAM

III rd PAṬALA

1. Here after I speak of the rites which shall be performed before initiation by which an Upāsaka is able to achieve the goal of initiation. These are Vāstuyāga etc.
2. Vāstuyāga is a worship of the Fifty three Devatās who keep the Rākṣasa (Demons) named as Vāstu down. Therefore their worship shall be first of all rites.
3. Balimaṇḍala of these Devatās will be explained. A line shall be drawn (West-East) having the known measurement well-established in Tantric works. (i.e. C D line in the Diagram No. 1)

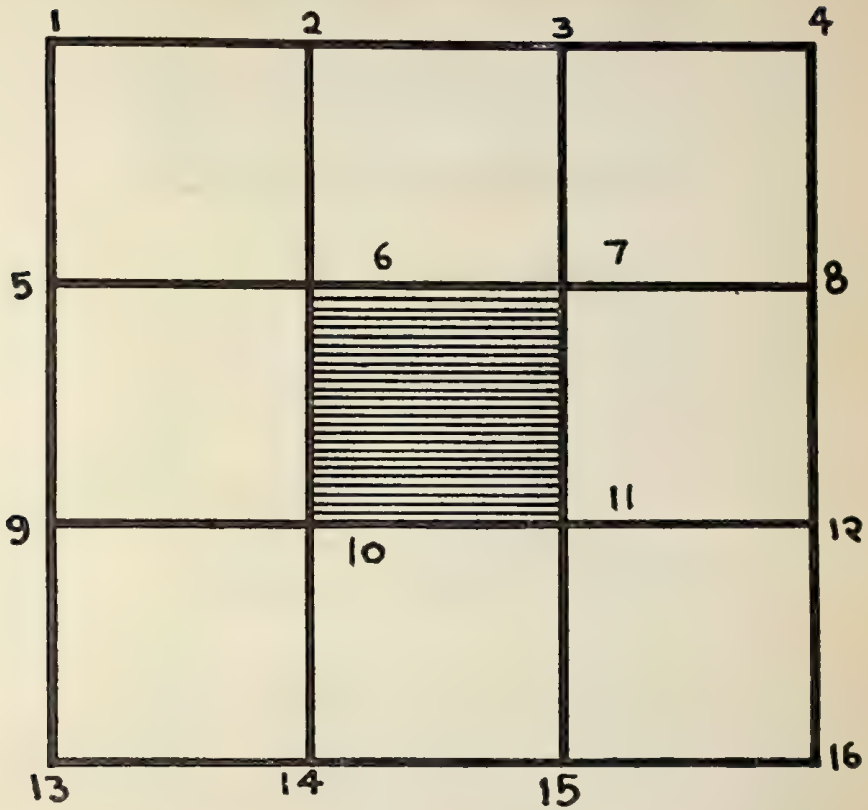


4. Basing the C D line A B points shall be found and AB line will be South-North.

5. Basing the A B C D points the E F G H points shall be found. Joining all together results in a perfect square.
6. Found square shall be divided into sixty four squares.
7. Yajamāna being attentive take two Kārṇasutra (lines) from Ishānya (North-East) i.e. F to G and E to H.
8. Brahman shall be worshipped in the middle 4 squares. i.e. 1, 2, 3&4. Ārya etc. Devatās shall be worshiped in 5, 6 etc.-squares, Vivaswan in 7, 8, Mitra in 9-10, and
9. Mahidhara in 11-12 squares. Then, from South-East onwards in twins of half squares.
10. Sāvitra, Savitar, Śakra, Indrajaya, Rudra, Rudrajaya, Āpa and Āpavatsaka in 13, 14, 15, 16, 17, 18, 19 and 20. in twins of triangles—respectively.
- 11 12 Sharva, Guha, Aryaman, Jṛmbhaka, & Pilapichehaka, Charakī, Vidarī, and Pūtana, shall be worshiped in the place of lines-endings-21, 22, 23, 24, 25,26. 27, & 28.
13. Eight Devatas in each direction shall be worshiped—Those are—29—Isāna, 30—Parjanya 31—Jayanta 32—Śakra, 33—Bhāskara,
- 14-17. 34—Satya, 35—Vṛṣa, 36—Antarikṣa (East direction) 37—Agni, 38—Pūṣān, 39—Vitatha, 40—Yama, 41—Gṛharakṣaka, 42—Gandharva, 43—Bhṛngarāja, 44—Mṛga, (South-direction) 45—Nirṛti, 46—Daurwārika, & 47—Sugrīva, 48—Varuṇa 48—Puṣpadanta, 50—Asura. 51—Śoṣa, 52—Roga—(West-direction). 53—Vāya, 54—Nāga, 55—Mukhya, 56—Soma, 57—Bhallāta, 58—Argala, 59—Diti, 60—Aditi, (North Direction).

These squares shall be coloured properly according to the colour of Devatās and Bali shall be given by Pāyasāna. (Made by boiled milk, rice, and Ghee etc.) to (colours for Devatās will be explained in Sarva to Bhadra Mandala).

18. This is called Vāstubali, prosperer of all kinds of wealth.
- 19-20. In a good day having favourable star, & planet etc., after doing Puṇyāhavācana a good Maṇḍapa shall be done on the ground not having husk or charcoal. The measurement of the Maṇḍapa may be Five Hastas, Seven or Nine Hastas (Since the Hasta differs from person to person—Yajmāna's Hasta shall be taken into consideration of the measurement).
21. Maṇḍapa shall consist Sixteen supports (fulcrums) in which Four are in the middle and Twelve in the surroundings meaning Eight Hastas.
22. Sometimes these may be Five Hastas. However supports shall be very neat and perfect. $\frac{1}{8}$ th of the length measurement shall be in the ground.
23. The Maṇḍapa shall be protected by leaves of coconut tree and the doors of Maṇḍapa shall be decorated by the fruits and leaves of the trees which are milky in nature.
- 24-25. A perfect and ideal measurement for supports is Seven Hastas. However it differs from Maṇḍapa to Maṇḍapa. The circumference of the support (fulcrum) shall be Twelve Aṅgulas (inches) The space from the fulcrum to fulcrum shall be half of the height. Each Torāṇa shall consist one Śūla (pike) meaning one Hasta.
26. The flags (Eight) shall be hoisted coloured by particular colours of Lokapāla Devātas and Maṇḍapa shall be decorated by widegrasses, and flower-garlands etc.
27. (The shaded area is called Vedī). This shall be in Tribhāgamitā and having the measurement of an Aratni. (A Hasta tightened all fingers except Kaniṣṭha (5th finger). The Vedī is for Maṇḍala.



28-30. 7 days before, (to Dīkṣā-day) for all being auspicious Aṅkurār-
paṇa shall be performed according to the rules and regulations. Shālā shall be built to the North of Maṇḍapa & that shall be well protected and West-East (lengthy square=an oblong) and then, Maṇḍala shall be prepared Five lines shall be drawn measuring Five Hastas from West to East. (D-2) The difference shall be 12 inches (Aṅgulas).

31. In the same measurement eleven lines shall be put from South to North. Thus Forty squares were made.

32. Four ways shall be removed and two, two squares in the middle of the Four squares also shall be removed thus three sets of Four squares only exist in the shown diagram.

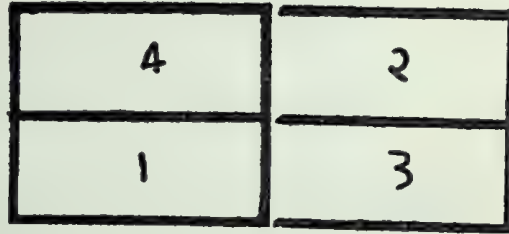
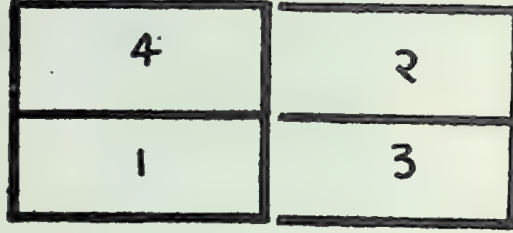
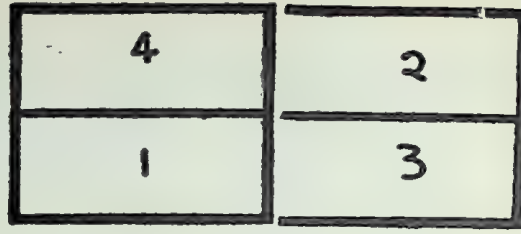


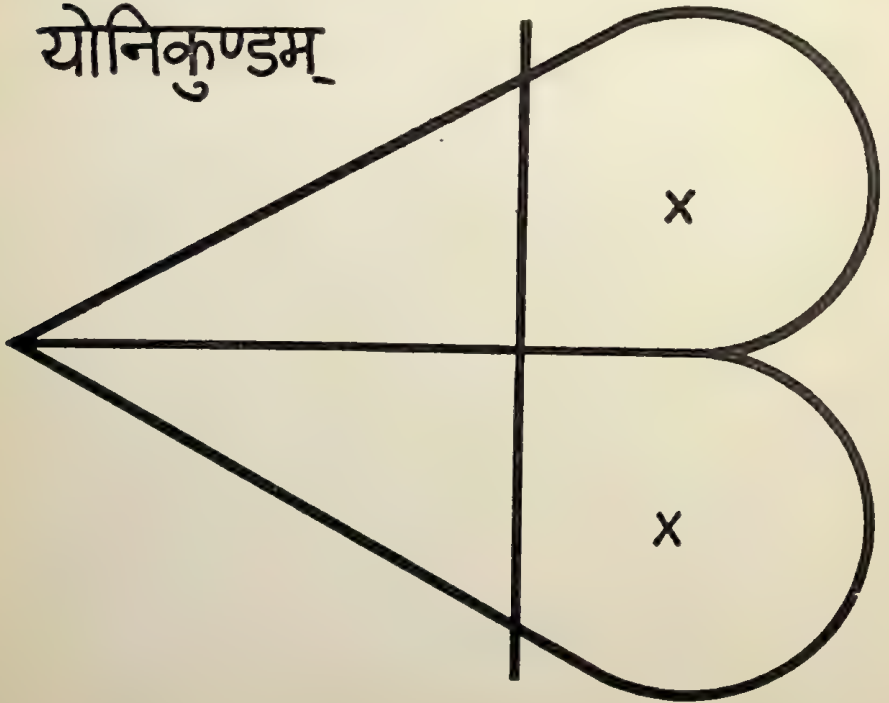
Diagram 2

33. These squares shall be filled by (1) White (2) Yellow (3) Red and (4) Black colours. The surrounded ways shall be filled by green colour.
34. In Aṅkurārpaṇa three kinds of vessels were established. These are Pālikā, Pañcamukhī and Śarāvas.
35. Out of these First Hari-formed Second is Brahma-formed and Third is Śiva formed The height of these-vessels shall be 16, 12 and Aṅgulas respectively.
36. After cleansing the vessels, these shall be surrounded thrice by a thread and some rice shall be kept inside.
37. With sandal, Darbha-grass and Kurcha (made by Darbhgrass) the vessels shall be kept on the Three sets of Four squares. Four Pālikas on the Western set, Four Pañcamukhīs on the

middle set of four and Four śaravas on the Eastern set.) The existing part of the vessels shall be filled by dry-cow-dung, sand and clay.

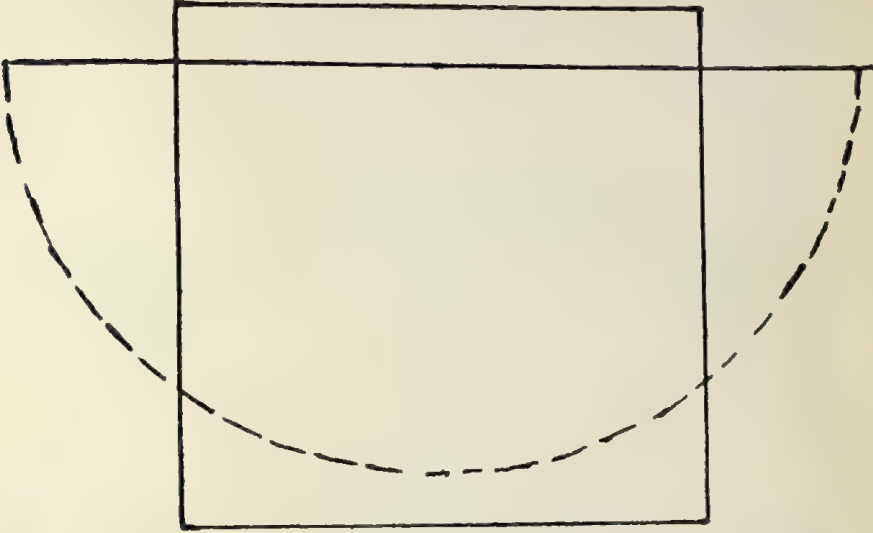
- 38-39. Controlled mind, the Yajamāna shall sow the seeds by 'वं' Bijākṣara, after washing. (Sprinkling) the seeds by milk; seeds shall be purified by Mūlamantra, and Pañca ghoṣa Musical instruments (1) kettledrum (2) double drum (3) tabor (4) wind-instrument (5) conch.; after having the blessings and with all auspicious activities.
40. The seeds used in Aṅkurārpaṇa are rice, black *Ādhaki* (dal) green-nut Sesamum, cleansing corn, mustard Kulittha, wheat and black-grain.
41. After sprinkling the turmeric-water upon the vessels for Aṅkurārpaṇa vessels shall be taken from Eastern side first.
Balidāna :—
42. Beginned with 'ऊँ'कार and ended with 'नमः' the names of the Ratrāsas—(Five Bhūtas, Pitr, Yakṣa, Nāga, Brahma, Śiva and Hari) shall be pronounced while doing Balidāna.
43. For Bhūtas-Laga (rousted grain (rice), Tila (Seosamum), Haridra (Turmeric), Dadhi-(curds), Saktu (Boilded-rice with milk & sugar).
44. For Pitr Devatās—Rice with sesamum and boiled rice, For—Yakṣa—Karambha (meal mixed with curds) and Lājā (roasted rice). For Nāgas—The boiled rice in coconut.
45. Water and rice-flour and For—Brahman Lotus—Akṣatas, For Śiva—Rice—with Pāyasa and For Viṣṇu—Jaggary rice.
46. Even for Lokapālas Bali shall be given according to the ritual rules. Aṅkurārpaṇa shall be done in Dikṣā, Abhiṣeka, Entering-a new-house, and in processions, for wealth and welfare.
47. In the Maṇḍapa, precious explained. Scholar shall divide the place into.
48. Three parts besides Vedī and middle part shall be considered as East. Beautiful Eight Kuṇḍas shall be done in all Eight directions in order.
49. These are by name (1) Caturasra (2) Yoni (3) Ardhacandra (4) Tṛyaśra (5) Vartula, Ṣaḍaśra (7) Paṅkaja and (8) Aṣṭaśra,

50. In the middle of East and North-East Ācāryakuṇḍa shall done the measurement shall be in Hastas only.
51. Caturaśra is an auspicious one and the scholars of Tāntric works have suggested 24 Aṅgulas (inches) for its measurement.
52. Aṅgula is a unit of measurement i.e. for the length of the middle portion (Parva) of the middle finger of the right hand of Yajamāna.
53. $\frac{1}{8}$ th of the Aṅgula is called one Yava. To prepare Yonikuṇḍa—Caturasra shall be divided 5×5 squares as shown in diagram No. 3.
54. $\frac{1}{8}$ th of the length shall be extended in the north and $\frac{1}{4}$ of the Kārṇasūtra shall be the radius to take half circle in the South-side. Adjoining all the points results in Yonikuṇḍa as shown in the diagram.



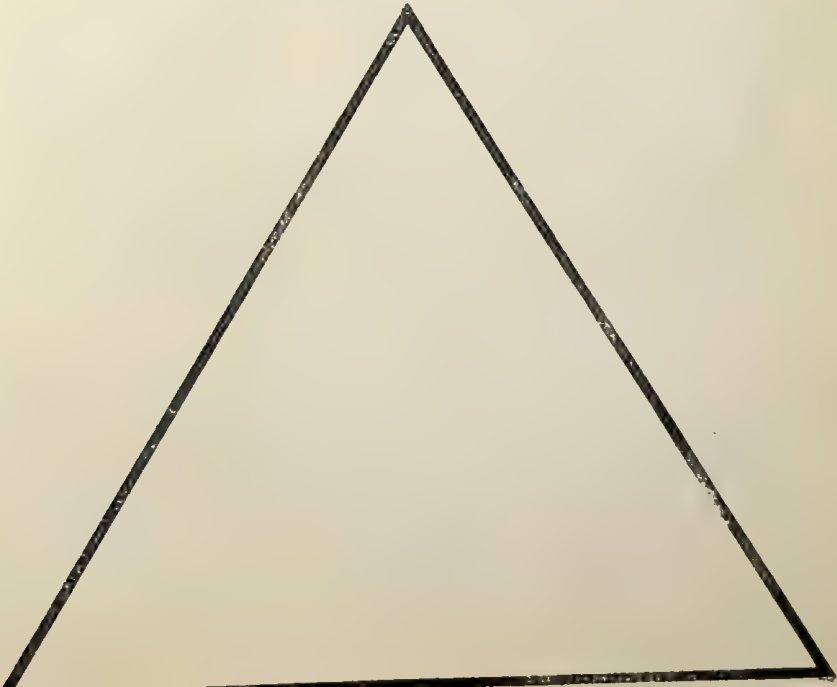
55. The Caturasra shall be divided into 10×10 and $1/10$ of the length shall be left in north and south sides.

56. $\frac{1}{2}$ (moon) circle shall be taken by $\frac{4}{5}$ th measurement which results in a beautiful (north-faced) Ardha-Chandra-Kuṇḍa (Dia. No. 4)



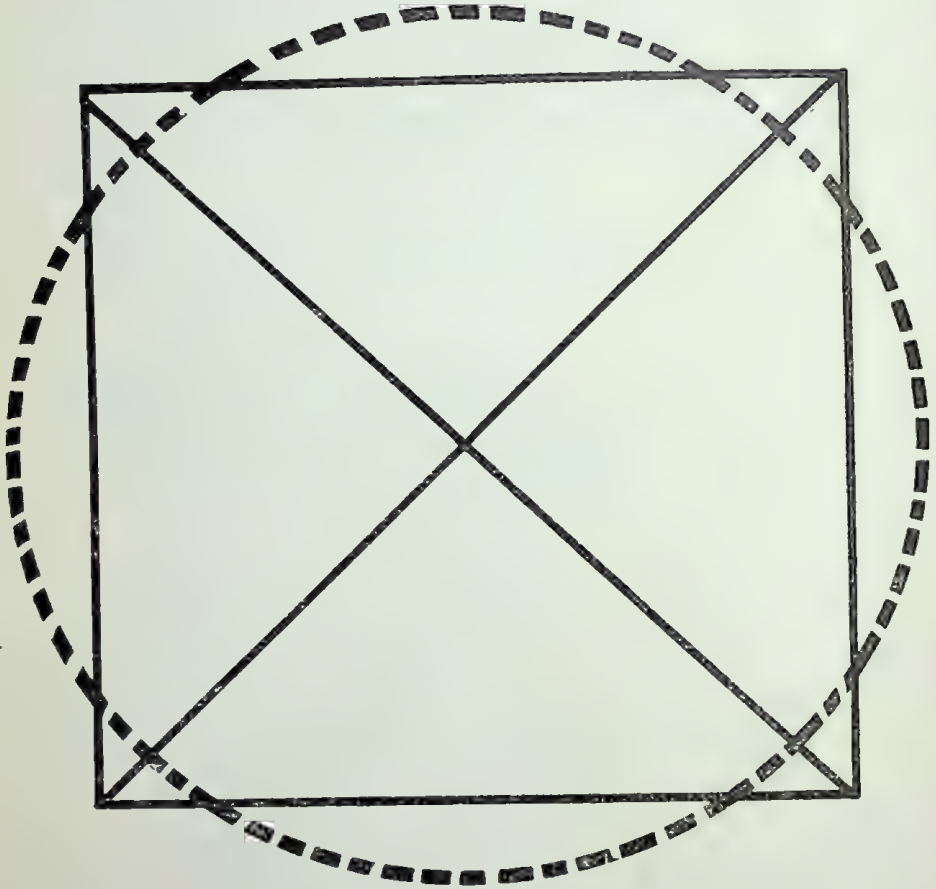
57. In a Caturasra $\frac{1}{4}$ of the length shall be extended in both the sides (as shown in diagram) and adjoining all the points to East makes a beautiful Tryasrakuṇḍa.

Tryasra Kuṇḍa



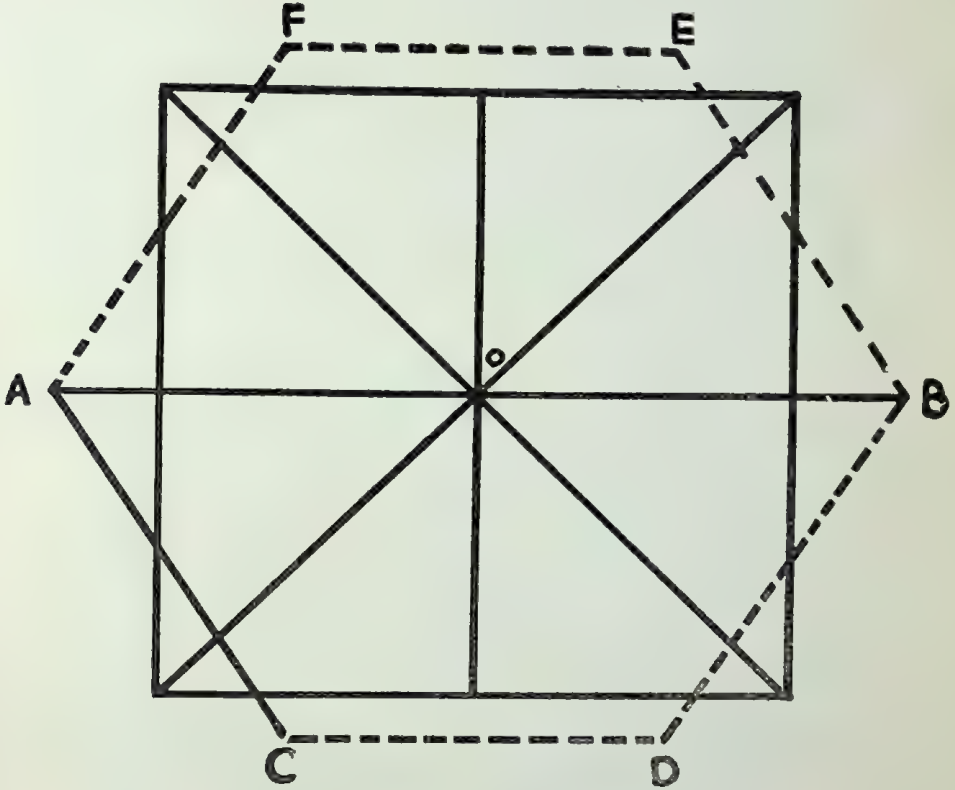
58. $\frac{1}{18}$ th of the length shall be extended on any line and from middle of the line to the 'O' point i.e. 'R' of the circle.

Vṛtta Kuṇḍa



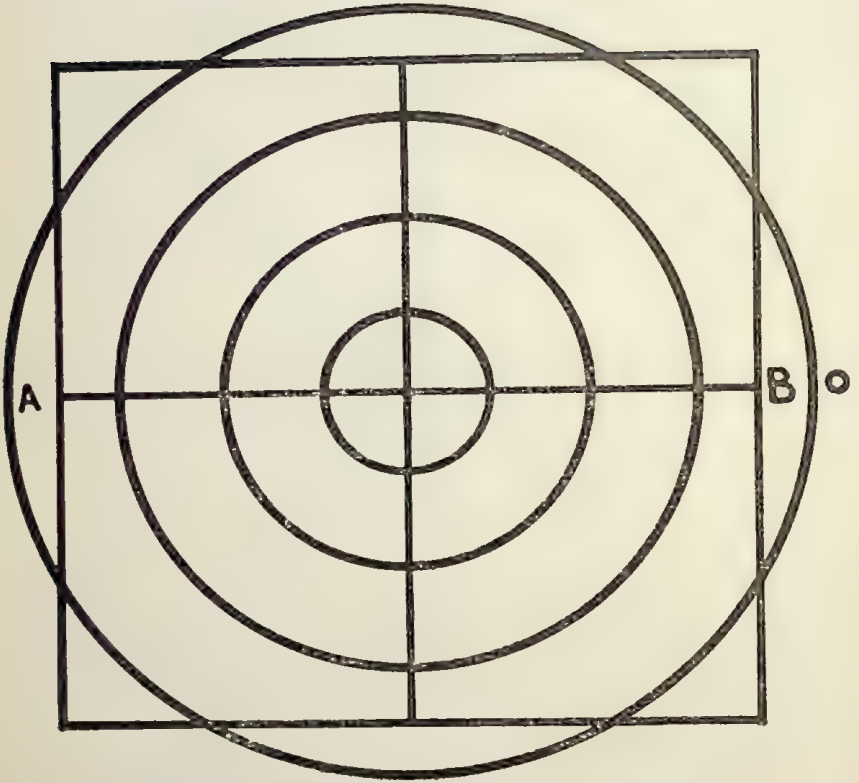
- 59-60. The $\frac{1}{8}$ th of the middle line (AB) shall be extended in both the sides of Chaturasra and half circle shall be taken facing 'O' and measuring 'OA' radius. C D E F points shall be found from A and B. i.e. Totally four Matsyas on both the sides. Adjoining all the points A C D B E F makes a beautiful Ṣaḍasrakūṇḍam.

Ṣaḍasra Radium Kuṇḍam

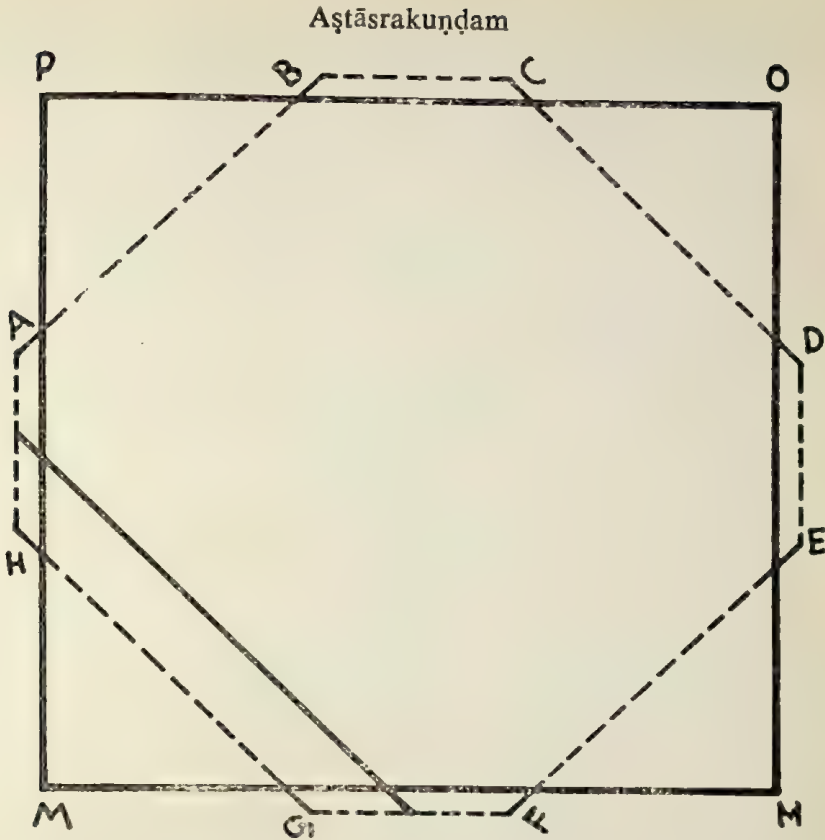


61-62. The $\frac{1}{18}$ of the Caturasra length shall be extended upto 'O' point and a circle shall be taken from the middle. Then three circle shall be done (equally) for Karṇikā etc.

Padma Kuṇḍa



63-65. Extending the Caturasra by $1/24$ th of its length in all idess a new Caturaśra shall be found. By the $1/4$ th measurement of Karṇasutra of internal (original) Caturasra shall external Chaturasra be pointed from M N O P points. Now we achieve A B C D E F G H Aṣṭasrakuṇḍam,



66. Digging shall be done of all Kuṇḍas according to the measurement of the area of respective Kuṇḍas.
67. Sketch of the Mekhalas shall be as the respective Kuṇḍas.
68. The number of Mekhalas shall be three and the width shall be one Muṣṭi (eg. to a Pala). Suppose the Kuṇḍa is of one Hasta three Mekhalas shall be a height measured by 2, 1 and $\frac{1}{2}$ Aṅgulas. (Inner, middle and outer respectively)
69. Suppose if, it is an Aratni-Kuṇḍa Mekhalas'—w.dth shall be three, two and one Aṅgulas. For one-Hasta-Kuṇḍa four—three— and two Aṅgula Mekhalas shall be done.
70. The internal circumference of the Mekhalas shall be one Aṅgula, for One-Hasta Kuṇḍa. In the same way it shall be increased by $\frac{1}{2}$ Aṅgula up to ten—Hasta Kuṇḍa—seperately (i.e. $1\frac{1}{2}$ for two Hasta, 2" for three Hasta etc)

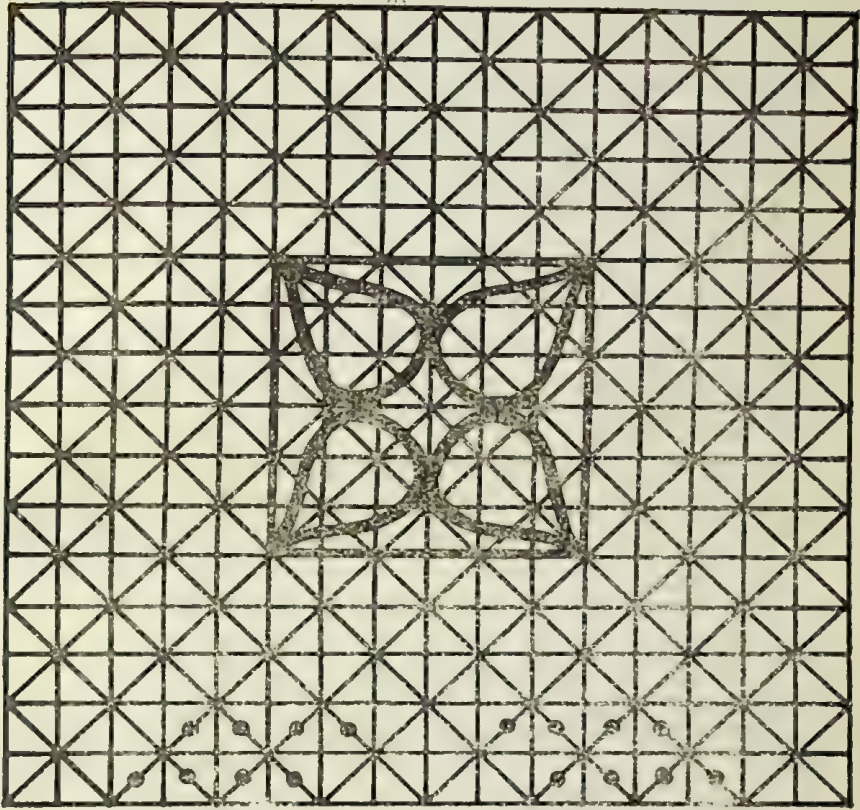
71. The Mekhalas for two Hasta Kuṇḍa shall be six-four-three Aṅgulas. For four—Hasta Kuṇḍa it shall be eight-six-four Aṅgulas.
72. For six Hasta Kuṇḍa it shall be ten-eight-six Aṅgulas.

For eight	„	„	„	twelve-ten-eight	„
„ ten	„	„	„	fourteen-tweleve-ten	„
73. Scholars shall understand the Measure of the Mekhalas by its area and elevation.
74. Infront of the Hota (One who sacrifices the materials in Kuṇḍa) a small Yoni shall be made like a leaf of holy-big-tree (on all Kuṇḍas Mekhalas, except Yonikuṇḍa).
75. The Yoni second for all Kuṇḍas shall be in the measure of six-four-two Aṅgulas for length-Area-and-height respectively.
76. One Aṅgula ending of the Yoni shall be a little downward. (for the flowing of ghee etc.) The measurement of the Yoni shall be increased by two Aṅgula for further Kuṇḍa (i.e. seven-five-three for Dvihasta, eight-six-four for ten-Hastā etc.). The ending of the Yoni shall be increased by two Yavas.
77. A hollow stalk shall be done to Yoni begunned with the external Mekhala. This Yoni shall not be done in any corner of the Kuṇḍas.
78. Each Kuṇḍa consists an internal navel like a lotus and its measures will be according to respective measures of the Kuṇḍas.
79. The measures (height) of Navel is two-three-four Aṅgulas. For Muṣṭi—Aratni-and one Hasta Kuṇḍas respectively.
80. The increment shall be two Yavas for furthers measures of Kuṇḍas. Yoni (small) shall not be done for Yoni Kuṇḍa and Navel shall not be done for Padma Kuṇḍa.
81. Dividing the Navel into three parts, a Karṇikā, shall be done in the middle and (494) eight leaves shall be done in other two parts.
82. Muṣṭikuṇḍa is enough for fifty Āhūtis. For hundred —Āhūtis Aratnikuṇḍa. For 1000 Āhūtis Hasta-Kuṇḍa is suggested.

83. For 10,000 Āhūti—Two-hasta Kuṇḍa.
 For 100,000 „ 4-hasta „
 For 100,000 „ 6 hasta „
 For 10,000000 „ 8 hasta „ is told.
 Another opinion—in this matter—.....
84. For 100,000 Āhūti one hasta Kuṇḍa, for each 10 lakhs a Hasta shall be increased. For a crore Āhūti 10 hasta Kuṇḍa is suggested.
85. To achieve anything Caturasra is suggested. To achieve son, Yoni and auspicious Ardhaçandra.
86. Tryasra is suggested for the destruction of the enemies, and Vṛtta Kuṇḍa is for Purifying rituals.
87. For cutting and killing Śaḍaśra, for rains Padma and for cure of diseases Aṣṭāśra is suggested.
88. Brāhmins shall do Caturasra, Kṣatriyas shall do Vṛtta, Vaiśyas shall do Ardhaçandra and Śudras shall do Tryasra. Some Tāntric scholars suggest Caturasra for all castes. However Caturasra is the base of all Kuṇḍas.
89. Eastern shoulder of the Caturasra is like the head, North & South-like shoulder, and Western as the feet and middle as stomach.
90. Nitya (daily rites), Naimittika (dependent rites) and Kāmya (rites for particular purpose) shall be done on Sthaṇḍila. Sthaṇḍila shall be done, one-hasta-measured, with sand.
91. The height of the sand spread on Sthaṇḍila, shall be one Aṅgula. Thus Kuṇḍas were narrated. Hereafter Sruka and Sruca will be narrated.
92. Sruca shall be done by Śrīparṇa (tree). Or Śīsapa (tree) or one of the milky trees.
- 93-94. One Hasta shall be taken from the above trees, out of 36 parts ...20/36 th shall be & Daṇḍa (handle) and 8/36th for Vedī. By 1/36th for Kanṭha (throat) 7/36th portion is for face. The width of the Kanṭha shall be 1/3rd of Vedī.

95. Ending shall be like a throat, a hole shall be done on the face, the circumference of the face hole shall be of fifth finger for the sacrifice of ghee.
96. By $1/8$ of the Vedī a Karṇikā shall be done in the middle, and by $1/8$ a pit shall be done around Karṇikā.
97. The depth of the pit shall be $3/8$ th and the circle shall be by $\frac{1}{2}$ measure. The Petals shall be done around Karṇika by $1/8$ th measure. Mekhala shall be done around the face and Vedī by $2/32$ th measure.
98. Face of the original Daṇḍa shall be done by $3/86$ th measure and face of the Vedī by $4/36$ th measure. Two bangles shall be done by $2/36$ th measure. Thus eleven parts are over out of twenty nine parts were left for handling)
99. By $6/36$ measure Vedī's support shall be done in the form of tortoise. Face shall be like of swan or elephant or a boat. On Backside of the face of Karṇika, features of Sruca have been narrated.
100. Sruva shall be done by $2/3$ ($24/36$) measure of Sruca. Twenty two is of Daṇḍa.
101. The width shall be $4/36$ th for its head, having the capacity of bearing a Karṣa-ghee (Karṣa is a unit of measurement-i.e. eql. to 16 Māṣas) By $2/36$ th measure a hole shall be done lika leg-mark of a deer in dirty-pond.
102. Two bangles shall be done on both the sides of Daṇḍa. Thus Śruva is explained and hereafter Maṇḍalas will be described.
- 103-107. Basing the Caturasra four Karṇasutras shall be drawn and having alive upon wherever cross-point occur. Continuing results in $16 \times 16 = 256$ squares.
108. Upon 36 squares in the middle a beautiful Lotus shall be drawn. The Seventh surround is Piṭham—28—circles and 9th-11th two surrounds—36-44 circles.

SarvatoBhadra Maṇḍala



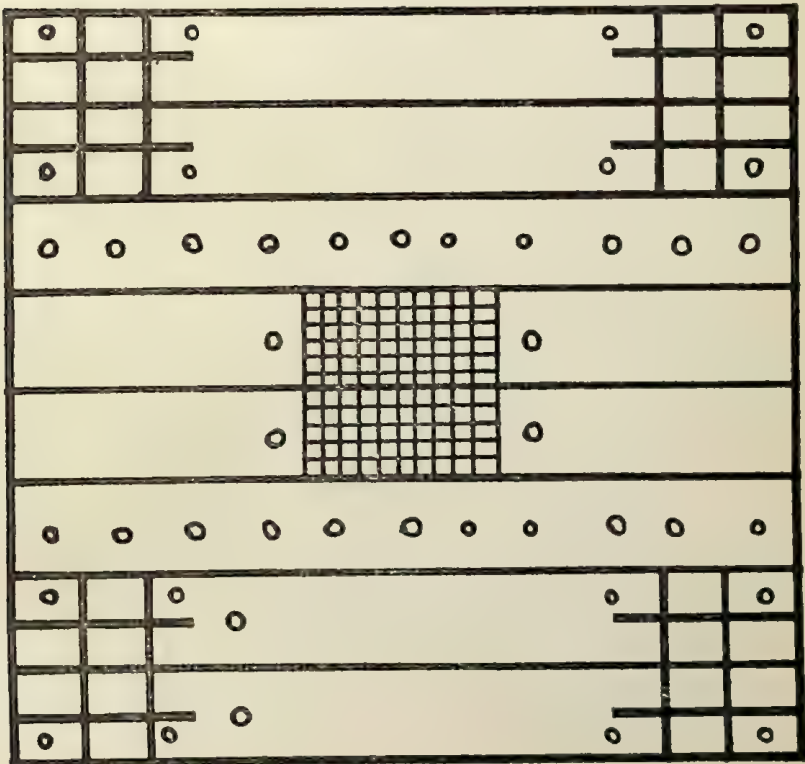
109. Will be called Vithikā-13th (52 squares)—15th (60 squares) surrounds will be Doors, Shobha, Upashabhā, & Astras shall be done
110. *Padmamāṇḍala*
(Even to prepare Padma above maṇḍala is needed). The Lotus-area (6×6) shall be left. $1/12$ of the length shall be extended and then 3 circles shall be done (equally) as shown in Padma kuṇḍa.
111. The first surround is Karṇikā, second is Keśara and third is for the leaves of the lotus and $1/12$ portion extended is for endings of the petals.
112. By the measurement of the third (leaves) circle (Eight) $8\frac{1}{2}$ moons shall be done (—) putting the 'r' upon the ending of Keśara.

113. Lines shall be drawn upon the joints (between the leaves.)
114. The IVth circle shall be taken measuring the endings of petals and the endings of the petals shall be drawn in both sides of the middle lines of the leaves in all directions (8)
115. In the beginning of the petals two Keśaras shall be drawn for each petal, and this is the usual way of drawing a Padma maṇḍala.
116. (In Sarvastohabdra maṇḍala), the corner square with its two side-squares of Pīṭham (7th surround) shall be erased.
117. In the same way the 9th and 11th surround shall be done and the doors shall be done by leaving two middle squares of the 13th surround and 4 middle squares of the 15th surround.
118. In both the sides of the door 3 squares in the inner (13th) surround and one square in the outer (15th) surround are for *śobhā* and one of inner and 3 of outer are *Upaśobhā*. Then Existing 6 squares will be called Koṇās (angles).
119. The Maṇḍala decorated with 5 colours will very good-looking. The colours are-yellow powder made of turmeric, white.
120. Powder made of rice, red-powder made of Safflower, black-powder made of over-cooked rice, and light black-powder made of Bilva-leaves. (little-green).
121. The border shall be white and one Aṅgula-height (elevation). Karṇikās shall be by yellow and Keśaras shall be by red.
122. Leaves shall be by white colour and joints of leave shall be by Light-black. Or it may be beautified in another way—
123. Karṇikā—yellow, Keśaras yellow-red, Petals - red, joints—by black ; by yellow or by black the Pīṭha *garbhis*, (Koṇas).
124. The Pādas will be red. In all four Vīṭhis White Gātras shall be drawn.
125. Kalpalatikā shall be drawn with different colours and affable in nature—having petals-flowers and fruits. (This shall be done according to Guni-sampradāya).
126. Doors—White ; Śobhā—Red and Upaśobhā—Yellow, & Koṇā—black.

127. Three lines white, red and black shall be drawn surrounding the Maṇḍala. This is the Sarvatobhadra in a usual way.
128. *Caturasramaṇḍala.*
The Caturasra (square) shall be divided into 12×12 resulting in. 124 squares.
130. Doors and Śobhās are like the previous one, there is no Upaśobhā. Existing 6 will be Koṇas & colour etc. are as the previous.

Or

131. 8×8 squares shall be done, 4 in the middle is for lotus.
132. Four Vithis shall be done ending with the Maṇḍala in the shown-way. Four lotus shall be drawn in east-west-north & south
133. In sub-directions the 4-squares shall be divided into 4×4 (and angle-squares shall be erased) resulting in 4 Svastikas-form.



And it shall be filled by white, yellow, black and red, from
Iśanya.

134. Agneya etc other matters shall be done according to previous suggestions. This is called Navanābhamāṇḍala.
 135. The same without Svastikas is called Pancābīṇa māṇḍala. Thus the Māṇḍalas have been explained for worship of God in Dikṣā This is according to all Tantric works and it can prosper any thing.
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ŚĀRADĀTILAKAM

IVth PAṬALA

1. The initiation (Dīkṣā) will be described without which the goals of mantras can not be achieved.
2. Since it is the illuminer of knowledge and destroyer of sins, it is called Dīkṣā by the Tantric scholars.
3. The four kinds of Dīkṣā are—Kriyāvati, Varṇamayī, Kālatmā, and Vedhamayī.
4. The four kinds of Dīkṣā will be described in the orders.
5. Yajamāna shall take bath according to the Āgamic instructions and after finishing his morning (Before-noon) duties, shall enter the Yāga-maṇḍapa being well dressed and silent.
6. He has to do Ācamana, next Sāmīnyārghya (will be explained) and then, sprinkling the water on the Dvāra (Door) with the Astramantra and then he shall perform Dvārapūjā.
7. Vighna and Mahālakṣmī shall be worshipped on the upper threshold of the door and on the night threshold of the door Vighna and Kestreṣa (shall be worshipped).
8. On other parts of the door-frame, Gaṅga and Yamunā shall be worshipped by flower-water. In all cases of the doors Astrapūjā shall be done. (ऊँ छः अस्त्राय कटुः नमः is called Astrapūjā).
9. Then, Deśikendra (Yajamāna) shall avoid the celestial obstacles and atmospheric obstacles by super knowledge and Astra-water respectively.
10. By three heel-strikings upon the ground all types of obstacles shall be avoided.
11. Touching a little the left threshold the Yajamāna shall cross the door, putting the right leg and abridging the body.
12. In South-West corner of the Yāga-maṇḍapa Vāstviśa (Vāstu-puruṣa) and Brahman shall be worshipped by Pancaganya and Arghyawater.
13. This purification shall be done upto a crossway by a vision by Mūlamantra and sprinkling by grass. (गर)

14. By the same Mūlamantra striking by Darbha-grass and by Kavacamantra Abhyukṣaṇa shall be done (The definitions of Prokṣaṇa and Abhyukṣaṇa will be explained further). He shall perfume the Yāgamaṇḍapa by sandal, Agallochum and camphor pieces.
15. Muttered by Astramantra for 7 times Vikira shall be scattered, (upon Yagamaṇḍapa). Vikira means mixture of lāja (wetted grain) candana (Sandal powder). Siddhanrtha (white mustard) Bhasma (ashes), Dūrva (Bont-grass), Kuśa (grass) Akṣata (winnowed rice).
16. Vikiras were called the destroyers of obstacles of all kinds. (After a few minutes). The Vikira shall be cleansed by a hand full of grass (Kuśa) by Astramantra.
17. A place shall be reserved for Vardhanī kalaśa in North-East direction. Then Brāhmins shall say that the time is good for ceremony for which they shall be prurified (by remuneration) by Dakṣiṇā.
18. One of the said Maṇḍalas shall be designed on the sacrificial altar (Veddikā), & then Mutterer (Mantri) shall take place on a soft seat faling to the East or to the North.
19. Having a control of all sense organs, sitting in Padmāsana, and being silent shall keep the Pūjā-materials to his right-side.
20. First he shall keep a water-pot fill with perfumed water and besides, another pot for washing the hands.
21. Ghī—(Dīpa) Lamps shall be illumined in all sides. Deśika shall keep a mirror, Cārmara (fly-flap), Chatra (umbrella) Tālavṛntā (fan) and different designed plates.
22. And then having done the hollow of hands by both the hands,
23. Then, being done the Namaskāra to Guru Gaṇeśa and then he has to perform Bhūtaśuddhi. Having done the Karaśuddhi, three claps shall by done.
24. By doing Astramantra-nyāsa (ॐ) Yajamāna shall do Digbandha by which protetion from all directions happen,

25. Ātman shall be meditated as one with the Supreme being, according to the method established in Yogaśāstra and purified by meditating the Cinmantra (Āma mantra—explained further).
26. He shall meditate on the destruction of Kāryas in to Kāraṇas in the order, ending in Parmātmana (Supreme being).
- 27-28. By inhaling the air (taking the breath) with the letter 'व' body shall be purified and by 'र' it shall be exhausted. In this way, the purification of the whole body is by 'र' meditating upon the letter 'व' (in between 'व' and assuming the whole-body is floating upon the ocean of Nectar.
- 29-30. Meditation shall be—assuming all tatvas have been—concealed in the self and having brought the soul of Paramātman to his heart-lotus (theory of monism applies here—'सोऽहं' is the experience) and then, he shall do Prāṇāyāma (thrice) by Mūlamantra and Nyāsa by Haṁsa-devamantra.
31. Nyāsa is touching head, face, chest etc. in the order with the Mantra.
32. Mātrkānyāsa shall be first done and then (Ṣaḍaṅga) Nyāsa on fingers
33. By Astramantra a stroke (clap) shall be done on the palm of the hand and then thrice claps etc. and on the same direction-snapping the thumb and forefinger together shall be done with attention.
- 34-36. The Ṣaḍaṅgyāsa is telling—
- | | | | |
|------------------------|---|----------|----------------------------|
| (1) Hṛdayāya namaḥ | — | touching | Chest |
| (2) Śīrase Svāha | — | „ | head |
| (3) Śikhāyai Vaṣat | — | „ | Śikhā place |
| (4) Kavacāya hum | — | „ | Shoulders |
| (5) Netratryāya Vauṣat | — | „ | two eyes and one hidden. |
| (6) Astrāya-phaṭ | — | „ | clapping.
in the order. |
- Ṣaḍaṅga shall be performed,

wherever the Ṣaḍaṅga is a must. It Pañcāṅga is to be performed, then Netrtrayāya Vauṣat shall be left.

37. If a mantra is without Aṅga, that mantra shall be repeated for six times. (Here Aṅgaḥ means not having Mantroddhāra like Nārāyaṇa Aṣṭākṣara). Since Aṅganyāsā is a must for all mantras that shall be performed according to the respected Kalpas.
38. Pīṭha shall be assumed in the body on two shoulders and two thighs in clockwise. from Right shoulder to right-thigh).
39. Dharma, Jnāna, Vairāgya and Aiswarya shall be assumed in the order. On the face, leftside, navel and rightside—Adharma, Ajnāna, Avairāgya and Anaiśwarya shall be assumed respectively.
40. Dharma etc. four are the legs of the Pīṭha and Adharma etc. four are the bodies of Pīṭha the heart of the Pīṭha is Lotus and in Lotus, Sūrya, Candra and Agni maṇḍalas shall be assumed.
41. Sūryamaṇḍala, Somamaṇḍalas and Agnimaṇḍala will be having their particular Kaladevatās and ‘ॐ सं सत्वाय नमः’ is an illustration to take first letter for Kalānyāsa. Nyāsa of Satva, Rajas and Tamas shall be done.
41. Nyāsa of Ātman, Antarātman, Paramātman and Jnānātman shall be done and then Pīṭhamantra shall be recited.
43. Thus in the body itself Iṣṭadevatā shall be meditated like in a Pīṭha. Mudrās shall be shown and then Arghyasthāpana shall be done.
44. A Conch, after sprinkling by the water with & Astramantra shall be put left on Vahnimaṇḍala upon its support. It shall be filled up by the Sandal-flowered-water-gradually.
45. Support of the conch is Fire, conch is sun and the water is nectar.
46. Respectively Agni, Sūrya and Somakalās shall be meditated upon the support, conch and its water and teaching it shall do Japa of Mūlamantra,

47. Worshipping the conch by Hṛṇmantra (उं सोममंडलाय नमः) and covering the water by both hands Yajamāna shall feel it as Devatā and do the Japa.
48. Protection by Astramntṛa, hiding covering by Kavaca mantra, restoring by Dhenumudrā, and controlling by Sannirodhana mudrā shall be done. Here (1) Avagunthana mudrā (2) Dhenu and (3) Sannirodhana mudrā will be explained in 23rd Paṭala).
49. To the right-side Prokṣaṇī-vessel shall be kept and filled by water. A little bit of Arghya-water shall be added to the Prokṣaṇī-water.
50. Yajamāna, shall put Pādya-vessel (water for washing the foot) Ācamanīya-vessel and all materials for yaga to the North of Arghya pātra. Himself being in the North. & then he sprinkles the Maṇḍala.
51. In the order other vessels also shall be sprinkled by Mūla-mantra. Then, in his body he has to worship Dharma etc. in the order of Nyāsa.
52. Up to Pīṭhamantra flower-sandal etc. rites shall be done and in the body Supreme Devatā shall be assumed and five times Puṣpānjali shall be repeated.
53. Beginned with the head, heart, leg and all parts of the body shall be worshipped with sandal, flower etc. Upacāras and not the Nivedya (food).
54. All other matters shall be completed according to the method preached by Guru. All these shall be done by water put in Prokṣaṇī-vessel.
55. After pouring down the existing water, once again it shall be filled, and then Maṇḍala shall be worshipped by sandal, flower etc. very well.
56. Some rice shall be put into in Karṇikā a little boiled-rice, next, some Darbha-grass for decoration, and Kūrṇa with Akṣata shall be put on it,

57. Then, Piṭha Pūjā shall be done begunned with 'आधारशक्तये नमः' etc.
58. Under the Piṭha one shall worship Ādhāraśakti being seated on stone-slap like a tortoise, being illumining like a winter-moon and having two lotus in her hand.
59. Tortoise being seated on her head, black in colour shall be worshipped. And upon the tortoise Supreme Power Mahā-viṣṇu, beseated on Brahmaśilā.
60. Illumining like Kunda-flower, bearing wheel, and carrying Earth upon his head, shall be worshipped, upon Him.
61. Vasumatī (Earth) being black like a Tamāla-tree, bearing black-lotus in her hands, and being beautiful by the decoration of oceans, upon the Earth, an island and Maṇīmaṇḍapa.
62. In that island, and Kalpavṛkṣās in the island shall be worshipped for wealth. Vedika under of all these, which beautifies the Maṇḍapa.
63. And then the Piṭha once again by Dharma etc. for these are in the form of legs being Red, Black, Green, and Blue (indigo) respectively
64. Adharma etc. shall be assumed and worshipped as Vṛṣa (Bull) Keśari (lion), Bhuta (saton) and Ibha (Elephant).
65. In the corner (Āgneya etc.), Ambuja shall be worshipped. first Ānandakanda and then Samvinnāla (आनन्दकन्दाय नमः संविन्नान्नाय नमः)
- 66-67. Then, Sarvatattvātmaka Padma, Prakṛtimāya etc.—Patras, Vikrāmayakesara, Pañcāśadvarnabijadya, and then Karṇika with Her Kalas and Sūrya, Soma and Agni in Her shall be worshipped.
68. Three guṇas (Satva, Rajas and Tamas) with Praṇava and beginning utters. (ॐ सं सत्वाय नमः, ॐ रं रजसे नमः ॐ तं तमसे नमः) Ātman, Antarātman.
69. Paramātman, and Jnānātman shall be worshipped according to ritual rules.

In the filaments of the worshipped Padma Piṭhaśakti devatās-being in Vara and Abhayamudrās shall be worshipped,

70-72. A pot (made of gold, silver, copper or clay) washed with Astra-mantra, performed by sandal, agallochum & camphor etc., beautiful. In formation, covered with clothes, not having any holes, decorated with tricolour-thread (white, Red and black) having sandal, Akṣata (full-rice) Kūrca (of Darbha grass), and bearing nine ratna (jewels) shall be kept by Yajamāna with a high pronounciation of Mantra. (ॐ) He shall feel that Kumbha (Pot) is one with the Pīṭha.

73-74. The pot shall be filled with Kaṣāya (boilled-water) of milky tree, or of cover of Palāśa-tree, or with water from holyplaces, (perfumed with sandal, camphor, flowers etc.) while filling he shall do Japa of Mūlamantra and letters in opposite-way for these are with Ātman.

75. Sandal etc. eight materials shall be stirred in the Conch, filled with existing water (after filling the pot) and in that conch all Kalas shall be invited (आवाह्ण) and be worshipped.

76-77. At 1st ten Kalas of Agni, then twelve Kalas of Sūrya, sixteen of Soma and lastly fifty Kalas shall be called and Mantri shall do Japa in all attention and observe Prāṇa pratiṣṭha.

78. The existing water in Conch shall be poured into the pot.

79. Gandhāṣṭaka is classified into three kinds. Śakti-Gandhāṣṭaka is the set of—

- (1) Candana (Sandal) (2) Agarū (Agallochum) (3) Cora (—)
- (4) Kumkum (5) Rocana (yellow pigment) (6) Jatāmansi
- (7) Kapi and (8) Karpūra (camphor).

80. Viṣṇu-Gandhāṣṭaka is a set of—

- (1) Candana (2) Agarū (3) Hrīvera (4) Kuṣṭha (5) Kum-
- kum (6) Sevyaka (7) Jatāmanti (8) and Murā

81. Śiva-Gandhāṣṭaka is a set of—

- (1) Candana, (2) Agni, (3) Karpūra, (6) Tamāla, (5) Jala,
- (6) Kumkum, (7) Kuṣīta and (8) Kuṣṭha.

(These shall be mixed in equal proportions).

82-84. ऊँ यं रं लं वं शं षं सं ह्रीं (अमुष्य) प्राणा इह

प्राणाः जीव इह स्थितः (अमुष्य) सर्वेन्द्रियाणि (अमुष्यं) पदं, वाङ्मनोनयन
श्रोत्र घ्राण प्राणाः इहागत्य सुखं चिरं तिष्ठन्तु—” This is the form of
Prāṇapratīṣṭhā mantra. In the place of ‘अमुष्य’ the name of
Particular Devatā shall be taken. Totally meaning of this
mantra is—Let the some organs, life, & mind of the parti-
cular Devatā, come and stay here—This mantra is life-
giver.

85. The face of the pot shall be covered with the leaves of holy fig,
bread fruit, and mango trees and the pot shall be assumed as
Kalpavṛkṣa. (Eternal tree).

86. Then a tumbler with a fruit shall be kept upon the leaves.
Then, the pot shall be by two tiny white cloths

87. Under the shadow of the eternal-trees, the pot shall be wor-
shipped with Mūlamantrā Devata being invited.

88-89. Pronouncing the Mūlamantra from Brahmrandhra Caitanya
(life) shall be brought through Suṣūmṇa mārṅga, exited through
the nares, fallen on the flowers kept in the hand, shall be
invited in the statue.

90-91. Samsthāpana, Sannidhāna, Sannirodhane Śakatikaraṇa, Avag-
unthana, and Amṛtikaraṇa, shall be done with its particular
mudras being attentive.

92. Then, hospitalities, welcome, enquiry etc. shall be done.
Kūśalapraśna is enquiry towards wealth and welfare.

93. Pādya (water-unable for washing the feet) shall be given upon
lotus like feet. with the Hṛdaya mantra. This water consists,
Sāmaka, Dūrvā, Lotus, & Viṣṇukrānta etc.

94. Ācamana-water shall be given with Sudhā mantra (ॐ) in the
face. Ācamana-water consists, Jātī, Lavaṅga and Kola-
flowers.

95. Then Arghya shall be given upon the head of the idol with
Śiromantra (Swāhā) the Arghya-water consists, sandal, flower,
Akṣata, wheat, Darbhagra (endings), Tila (castor).

96. Sarṣapa (Sesamum), Dūrva-grass. It is common for all Devatās. Then in the mouth Madhupaṅka shall be done with
97. Sudha mantra (ॐ). Madhupaṅka consists ghee, curds & honey. Then Ācamaniya shall be done with the same (ॐ) Mantra.
98. Both shall be done to idol by sandal-water then wearing the clothes, and Upavītādhāraṇa, and decorations with ornaments.
99. After worshipping the Devatā by covered (Putitā) will be explained in 23rd Paṭala Mūlamantra-letters in the order of Nyāsa, several parts of the body shall be worshipped with Sandal, Candana, Camphor, Agallochum etc..
- 100- The suggested flowers are—
103. Sandal, Lotus, Karavīra, Kumuda, Tulasi, Jatī, Ketakī, Kalhāra, Campaka, Utpala, Kuṇḍa, Mandāra Punnāga, Pātala Nāgacampke. Āragmadha, Karṇikāra, Pārnti, Nanamallikā, Saugandhika, Koranta. Palāśa, Aśoka, Mallikā, Dhattūra, Saajka Bilva, Arjuna, and Munipuṣpa etc. flowers and leaves.
104. Suggested flowers shall be used for worship. Fallen, unclean, & untidy flowers shall not be used.
105. The head of the idol shall always be covered by flowers.
- 106- Hands shall not be taken upon the head of the idol. With
109. Agallochum, Śīra, guggula, Sugar, honey, and sandal, with ghee fumes shall be made under the idol. Arati with Battis made by ghee or oil, with Camphor shall be illumined very well. Pāyasa (boiled-rice) a good pickle, Sugar, Bananas, shall be offered with ghee. Between these hospitalities water shall be given seperately for each hospitality.
110. Āvaraṇa Devatās also shall be worshipped from Aṅga to Lokapāla Devatās. The place of Aṅgapūjā is Keśaras ; Hṛdaya etc. shall be worshipped in Agneya, Nāirutyā Vayavya and Iśānija.

- 112-111. Infront of the idol Netram (eyes), Astra-Devatās in the directions, Aṅga Devatās having-snow, crystal, blue-indigo-black and red colours respectively, bearing. Vara and Abhaya Mudras, Goddess, shall be worshipped after wards. Then Kalpalata Āvaraṇa Devatās in the order.
113. In the end Lokapālas, with their Pariṣada (suppose it is for Śakti-pūjā-each one shall be begun with “शक्तिपारिषदायनमः”) with their weapons, and with their Jati begun with East=1st shall be worshipped in the order.
114. Ten Lokapālas are—Indra (E) Agni-Yama (S) Rākṣas—Varuṇa (W) Vāyu—Soma (N) Iśāna Ādiśeṣa under and Brahman upper for Directions.
115. Ten Colours for Lokapālas – are—Yellow—Red—White—Coffee—White—Coffee—White—White—White & Red.
116. Ten weapons of the Lokapālas—Vajra—Śakti—Daṇḍa—Asi Pāsa—Aṅkuśa—Gada—Śula—Cakra—& Padma in the order.
117. The colours of the weapons are—Yellow—White—White—Sky—Blue—White—Black—Blue and Red.
118. Thus after completing the worship up to Nivedyam, Yajamāna shall produce Agni (fire) and keep the fire upon Sthandila.
119. Vaiśvadeva shall be done in that fire after doing the needed Saṁskāras. Particular Devatā shall be identified in that fire with Sandal flower etc.
120. Then—the sacrifice shall be done in Mūlamantra with high-tone अकार and Vyahrti (ॐ भूः स्वाहा, ॐ भुवः स्वाहा & ॐ स्वः स्वाहा & ॐ भूभुवः स्वः स्वाहा) with the material—Pāyasa with ghee-Āhutis twenty five in number.
121. After the sacrifice the Devatā shall be identified back to the idol kept on Piṭha and the existing fire may be sent forth.
122. By the existing Haviṣ (Pāyasa-with ghee) Balī shall be given to Pārṣada-Devatās with Sandal-flower etc.

123. Now the food-Nivedya shall be sent-forth and once again Pancopacāras-then showing-Chatra (umbrella) and Cāmara (fan).
124. Pān (Tamboola) shall be offered with the pieces of camphor. Mūlamantra shall be recited (Japa) for 1000 times and the same shall be done samarpaṇa to Devatā.
- 125- A water-pot having a pipe—(full of water) shall be kept in
126. Isānya (North-East). It is to be decorated by gold and clothes, and Devatā shall be assumed in that pot-like sitting on Lion and bearing sword, khetaka etc.
- 127- In the West Astra Devatā is to be worshipped on a higher-
129. sitting-then taking the pot & assuming that the Lokapālas have heard the order of the God ("Protct") with the Astramantra, it shall be kept in the place as it was. Once again worshipping the God. Sthirāsana (yanamah).
130. Caru (boiled-rice) shall be made in cow-milk upon the fire (having Saṁskāras) with Astramantra, in a new copper-vessel.
131. Rice shall be put (15 handfulls) with Mūlamantra and then Astramantra shall be done Japa.
132. The mouth of the vessel shall be cleaned, then covering it by Kavacamantra, the Yajamāna East-faced shall cook the Caru with Mūlamantra.
133. Abhighāraṇa (putting a little ghee upon Caru) shall be done by Sruva with Mūlamantra and then by Kavaca mantrā the vessel shall be kept upon.
- 134- Maṇḍala upon which the Kuśagrass has been spread, with
135. Astramantra. That Caru shall be divided into 3 parts and one portion shall be kept for God. Other one part is for sacrifice in fire and last one is for (Ācārya-the teacher). He shall eat that part with his student being done the Ācamana.
136. The student selected for this purpose shall do Ācamana, then the teacher shall give a tooth brush a Tāla measured (unit-Tāla

is defined equalent to the measure-from the thumb to the end of middle finger when the hand is spread) with Hṛdaya mantra, made of milky-trees.

137. Then the student after brushing the teeth shall wash the stick (tooth-brush) and throw it away.
138. Adhivāsa is difined as when the teacher sleeps in the night with the student, (who has done Ācamana and Śikhābandha) on the Darbha-mat upon the Vedī.

ŚĀRADĀTILAKAM

VTH PAṬALA

1. In the cultured (having Saṁskāras) Acāryakunḍa, according to all Tāntric works I expose Agnijanana in the method of Śastra.
2. There are eighteen Tantric Saṁskāras for a kunḍa :
 - (1) Vikṣaṇam (Observing) by Mūlamantra.
 - (2) Prokṣaṇam (Sprinkling) by Astramantra.
3. (3) Tāḍanam (Beating) „ „
 - (4) Abhyukṣaṇam (Sprinkling (by Darbhagrass with Kavaia-mantra.
 - (5) Khanana (Digging) by Astramantra.
 - (6) Uddharanṇa (taking up) „ „
 - (7) Prapūraṇam (filling up) „ Hṛdayamantra.
- 4.6. (8) Samikaraṇam (levelling) „ Astramantra.
 - (9) Secanam (sprinkling) „ Kavacamantra.
 - (10) Kuttanam (hitting) „ Astramantra.
 - (11) Mārjanam (cleaning) „ Kavacam.
 - (12) Vilepanam (—coating)
 - (13) Kalārupakalpanam identifying with Soma Surya Agni.
 - (14) Trisustrīkaraṇam—
 - (15) Arcanam (worshipping)
 - (16) Vajrikaraṇam by Astramantra.
 - (17) Catuṣpaṭhakarāṇam.
 - (18) Akṣapāṭanam.
7. The Kunḍas in Yāgas shall be cultured by these suggested Saṁskaras. (Suppose if anybody is not capable of doing all Saṁskaras) he may do atleast beginning four, Vikṣaṇa etc.

- 8-9. Three-three lines shall be drawn with Hṛdāyamantra and those three lines shall be ended in East or North direction. The Devatās for East-ended lines are. Mukunda—Iśa and Indra. For North-ended lines Brahma—Vaivasvata and Soma Or a triangle shall be drawn in a Śatkoṇa.
10. By Praṇava everything shall be sprinkled and then the worship of Yogapiṭha : Vagiśvari being illumining like blue lotus, being a woman who has bathed after menstruation.
- 11-12. With a her husband Vagiśvara shall be worshipped by Upacāras. The fire born out of Sūryakānta-stone or fire from the house of a Vedic scholar. (brought in a vessel) shall be used. Then Kravyādāmśa (feature of burning dead bodies) shall be left (assuming) and then Deśika culture the fire by vission (Vikṣaṇa) etc.
13. The Caitanya shall be assumed as that has be united with the fire by Vahanbija' (ॐ) mantra, while remembering the external (born on Earth) fire's identity with the fire in stomach (Jaṭha-rāgni) and Paramātman.
14. While establishing the fire, (1) Praṇava (ॐ) Pronouncing, (2) Amṛtikaraṇa with Dhenumudrā (it comes like) four breasts of a cow) : (3) Protection by Astramantra (4) Covering by Kavacamantra ; shall be done --
15. Thus worshipped fire shall be surrounded thrice and then be kept upon the Kuṇḍa. Then Pradakṣiṇa shall be done with the pronounce of (ॐ) Praṇava.
16. The fire shall be faced towards Ācārya and Ācārya, being the knees touched to the ground, it shall be assumed as the virility of God Śiva and then it shall be kept into Yonikuṇḍa.
- 17-18. Then Ācamana etc. shall be done to the God and the Goddess. Ācārya shall flame the fire by mantra under mentioned. "Cūṭpiṅgalam—hana daha Pośayugmānyudīrya ca, Sarvajñā-jnāpaya Svāhā". This mantra is a very ancient one.
19. "Agnim Prajvalotam. Vande jātavedam hutāśanam, Suvarṇa-varmamalam Samiddham Viśvatomukham".

- 20-21. By this mantra Agni-upasṭhāna (Praiseworthy) being done according to the ritual rules The tongues of the fire are all around the body, it shall be assumed in the Acārya's. body, i.e. over penis, excretion, head, face, nose and eyes etc. र, य, and उ, with स to य in opposite order with Anusvāra or Bindu will be the Mantra for this suggested by Deśīkas.
22. According to the attributes the tongues are classified into three in the rites.
23. The Sātvika tongues are Hiranyā, Gaganā Rakta, Kṛṣṇā, Suprabhā, Bahurūpā, and Atiṛiktā for Yāga-rites.
24. The Rājasa tongues are—Padmarāgā Suvarṇā, Bhadrālohitā, Lohitā, Śvetā, Dhūmīnī and Karālikā for Kāmya-rites.
25. Tāmasī tongues are Viśvamūrtī, and Sphuliṅginī, Dhūmra-vaṇṇā, Manojavā.
26. Lohitā, Karālā, & Kālī. for wild-rites.
27. The colours of the fires (tongues) are according to their names, and the Adhidevatas of the seven tongues are Amartya, Pitṛ, Gandharva, Yakṣa, Nāga, Piśāca and Rākṣasa.
- 28-29. The Aṅgamanu (Aṅgamantras) of the fire shall be done Nyāsa in the body in the suggested way. i.e. (1) Sahastrārca. (2) Svastipūrṇa (3) Uttiṣṭhapuruṣa (4) Dhūmavyāpī (5) Saptajihvā, and (6) Dhanuirdhara. The Śadaṅga mantras are to be done with its Jati.
- (For Ex.—सहस्रार्चिषे हृदयाय नमः etc.)
- 30-32. Deśika shall do the Nyāsa of eight Murtis of fire. The places for Nyāsa are—head, shoulders, sides, hips, excretion, sides of the hip, and shoulders, i.e. to be done in clockwise. The order to do is—Jātaveda, Saptajīva, Havyavāhana, Aśvodaraya, Vaiśvānara, Kaumārājeja, Viśvamukha and Devamukh.
33. These murtis shall be given Āsana (seat) like—‘ॐ अग्न्यात्मनाय नमः’ and the particular Āsana shall be assumed as the part and parcel of the fire (Agni).

34. The God Agni shall be meditated as having the form Svastita and Abhayamudras, bearing the Javābha in the lengthy-hands, sitting in the Padmāsana, having three eyes, and being the hairs (Jaṭā)-band.
35. Then Pariṣecana shall be done with water upon the Mekhalas and Paristaraṇa shall be done with Darbha-grass.
36. In all sides except the Eastern side. Brahman etc. Devatās shall be worshipped in clockwise in them. Sacrifice shall be done.
- 37-38. The meditated fire by the sandal etc. with this mantra. The mantra is—“Vaisvānarajāta vedāpade Pascādihavana—Lohitākṣapadasyānte Sarvakarmani Sādhaya. Vahnijāya Svāhā”.
39. The tongues of the fire shall be worshipped in the middle six angles. The Aṅga Devatās shall be worshipped in the Keśaras (angle-endings).
40. The Śakti Devatā bearing Svastikamudrā in the petals. And the Lokapāla Devatās in the ten directions according to the suggested way in previous paṭala.
- 41-42. Then the Sruka & Sruva shall be taken—faced downwards by both the hands and it shall be heated in the fire thrice. Then taking the Darbha-grass Deśika. Shall cleanse the top-middle and bottom of Sruka & Sruva in the order. Both shall be in the left hand and sprinkling by right hand shall be done.
43. Then after heating the Sruka & Sruva the Darbha-grass shall be thrown into fire. The Sruka & Sruva shall be kept to right side upon Darbha-grass.
44. Then taking the Ājyā-vessel (ghee-vessel) Prokṣaṇa by Astra-mantra, and keeping the ghee in it which is cultured by Vikṣaṇa etc.
45. In the North-west a little fire (charcoal shall be put and the solid-ghee-vessel shall be put upon that fire and ghee may be melted).

46. Two Darbha-grass (in flamed) shall be put in the ghee and then in the fire. This Pavitrikaraṇa is by Guru-hṛdaya mantra.
47. The Abhidyotana is defined as the inflaming two Darbhas and worshipping the ghee by Kavacamantra and putting those Darbhas into fire.
48. Udyotana is defined as showing those inflamed Darbhas by Astramantra and putting the same into fire.
49. Then the ghee-vessel shall be taken and the little fire (charcoal) shall be put into the fire. Then he shall touch the water in the midst of thumb and ring-finger of both hands. (measuring—Prādeṣa—Darbha', by those Darbhas Utpavana shall be done (taking and leaving the ghee from the vessel by Darbha facing the fire.
- 51-52. The same action facing towards the Ācārya is called Saṃplavana. Thus the six Saṃskāras were told. The Homa vidhi is explained hereafter—Two Darbhas having a knot shall be kept in the ghee (measurement of Darbhas shall be Prādeṣa) which results in the partition of the ghee into right & left sides. Left portion shall be assumed as Śuklapakṣa and right portion shall be assumed as Kṛṣṇapakṣa. Left portion is Idānāḍi, right portion is Piṅgala nāḍi and middle is Suṣāmnānāḍi and then Homa shall be done according to ritual rules.
53. Ācārya shall take the ghee by Sruva with Hṛdayamantra and it shall be thrown in the right-eye.
- 54-57. Of the fire telling “अग्नये स्वाहा (it shall be taken from right portion of the ghee). In the same way from the left portion a little ghee shall be taken and it shall be sacrificed in the left-eye of fire. The mantra for this is “Somāya Svāhā”. Then a little ghee from the middle portion shall be taken and sacrificed in the middle-eye of the fire. Mantra is “Agni-ṣomābhyām Svāhā” with Hṛdayamantra. A little-ghee shall

be taken from right side with Sruva and it shall be sacrificed into fire with the mantra “अग्नये स्विष्टकृते स्वाहा”. For each Āhuti sacrifice shall be at the time of ‘हा’ pronounce.

- 58-59. Thus Acārya shall do the Uccātanam of Āgni-eyes and face with Praṇava and Vyāhrtimantra by ghee and then by Agnimantra Deśika shall put the ghee for thrice and Garbhādhāna etc. Saṁskāras shall be done in order.
- 60-62. Those are to be done seperately by eight-ghee Āhutis for each with Praṇava. The Saṁskāras are—(i) Garbhādhāna (2) Puṁsavana (3) Sīmantonnayana. (4) Jātakama (5) Nāmakarana (6) Upanikramaṇa (7) Annaprāśana (8) Caula (9) Upanayana (10) Mahānāmnyam (11) Mahāvratam (12) Upaniṣadam (13) Godāna (14) Samāvartana (extra-added) it shall be done though not suggested. (15) Udvāha & (16) Vivāha and (17) *Marāṇa*.
63. In auspicious rituals the Saṁskāras upto Vivāha shall be done In Krūra (killing-motivated) rituals *Marāṇa* is also suggested by Āgama-Scholars.
64. After Nāmakaraṇa the parents shall be worshipped and it shall be assumed as one with Ātman. Then five Samits shall be sacrificed into fire which are completely wet from top to bottom in ghee.
65. The fire’s Aṅgamurtiś shall be offered one Āhuti for each mūrti.
- 66-67. He shall take ghee by Sruva for four times and it shall be covered by Sruk. Then Deśika shall sacrifice that ghee by Sruva while standing itself by Vahnimantra ending by Vauṣat to achieve wealth. Then by Vighnes’varamantra ten Āhutis shall be done.
68. Thus this is common for all Tāntric works and it is known as Agnimukham. Then being worshipped the Pīṭham of the Devatā and Devatā shall be assumed as Vahnirūpa and

twenty five Āhutis shall be done in Her-face by ghee with Mūlamantra.

70. It is called Vaktraikikaraṇam. Then being assumed the fire and Devatā as one with Atman.
71. Eleven Āhutis shall be done by ghee with Mūlamantra. This is called 'Nādisandhānam by Āgama-scholars.
72. Here for Aṅga Devatās and Parivāra Devatas also, one Ahuti for each shall be given in the order by ghee with Mūlamantra.
73. Then even in other Kuṇḍas also, Ācārya shall establish the fire according to the ritual-rules begun with the Eastern first.
74. Then Rtvijas (the other sacrificers) shall give twenty five Āhutis of rice with ghee by Mūlamantra to the Devatā, who is worshipped by sandal, flowers etc. and who has been suggested in Tantras.
75. Early in the morning, once again they shall sacrifice the sesamum with ghee for 1008 times. It may be by other materials also according to the suggestions in different Kālpas.
76. Then for a student, having clean-teeth & face, and bathed 'Pancagavyam' shall be given to drink and he shall be brought near ninety five Kuṇḍa.
77. Ācārya shall see him by super-vision and by the heart Ācārya shall assume his Caitanya as Atman and Guru shall do Adhvaviśodhanam.
78. There are sets ninety five Adhvas. One set of three is—Kalādhvā, Tatvādhvā and Bhuvanādhvā. Another set of three is Varṇādhva, Padādhvā and Mantrādhvā.
- 79-80. The five Kalas Nivṛtti etc. were called Kalādhvā. Tadwādhvā is differed from one-Āgama to another Āgama. There are 36 Śivatatvas, 32 Vaiṣṇavatatvas 24 Tatvas of Mantra, and 10 Prakṛititavās and Tripurātatvas.
81. 36 Śāvatatvas are—(1) Śiva (2) Sakti (3) Sadāśiva (4) Īśvara (5) Vidyā,

- 82-83. These five are purified Tatvas (6) Māya (7) Kāla (8) Niyati (9) Kalā (10) Vidyā (11) Rāga (12) Puruṣa—These purified and not purified Tatvas (13) Prakṣti (14) Buddhi (15) Ahankāra (16) Manas and (17) Jnānendriyas (5 sense organs)
84. (21) 5 Karmendriyas (organs of action) (27) 5 Tanmātras.
85. (32) 5 Bhūtas (36). Thus Shavatatvas have be discribed. The 32 Vaishnavatatvas are—(1) Jīva (2) Prāṇa (3) Dhēe (4) Citta (5) 5 Sense organ (16) 5 Organs of action (15) 5 Tanmātras.
86. (20) 5 Bhālas—elements (25) Heart (26) Agni (27) Soma (28) Sūrya (29) Vasudeva etc. u=(32).
87. 24 Maitratatvas are—5 Bhūtas 5 Tanmātras 5 Organs of Action and 5 Sense organs & Manas Garva, Buddhi and Pradhāna (24).
88. Nivṛti etc 5, Bindu, Kalā Nāda Śakti and Sadāśiva are 10 Tatvas of Prakṛti.
89. Seven Tripurātatvas are—Ātman, Vidyā Śiva, Śiva, Vidyā Ātman and Śarvatatva.
90. Thus Tatvādhvā is described by respective Āgamic scholars. Bhuvanas have also suggested as Bhuvanādhvā.
91. Varnādhva is defined as begunned with 'म' and ended by 'न'. Padādhva is joining of letters and Mantrādhva is the heaps of Mantras.
92. Thus an Ācārya shall purify these six Adhvas.
- | | |
|---------------|-------------|
| Upon the legs | Kalādhvā |
| „ penis | Tatvādhvā |
| navel | Bhuvanādhvā |
| heart | Varnādhvā |
| forehead | Padādhvā |
| and head | Mantrādhvā |
- shall be assumed.
- 93-94. “ॐ अमुस्य कलाह्वानं परिशोधयामि स्वाहा” is the method for Śodhana. Guru shall touch the mentioned places with the Kūrca,

and in Ācāryakunḍa the cleaned sesamum with ghee eight Āhutis shall be given by the mantra,

95. He has to assume that these Adhvas have been dissolved in Śiva in the order of creation.
96. With an Aloukika-vision (supreme-vision) Guru shall assume that the Caitanya is one with the disciple.
97. By Sruka Pūrṇāhutishall be done with Mūlamantra, then Devatā, with her Āṅgadevatās and Avaraṇan devatās shall be dissolved (Udvāsana).
98. Then, a sacrifice by Vyāhṛti, for fire's—tongues. (one for
99. each tongue) then Pariṣecana by water, then fire shall be assumed as one with Ātman. Then Padidhi—Darbhas and Paristarānas—Darbha-grass shall be put into fire in timely-rituals. For daily rituals it is not supposed to be done.
100. The eyes of the disciple shall be covered by a cloth with Netramantra, and Guru shall take him from Kuṇḍa to Maṇḍala.
101. His hands shall be filled with flowers and handful flowers shall be thrown upon the pot (Kalaśa) with Mūlamantra to pacify Devata,
102. The cover of cloth shall be removed and while the sitting upon the Darbha mat Guru has to assume that disciple has been dissolved and created once again in the order of Ātmayāga.
103. Then the Nyāsas related to particular in shall be done upon the body of the cli, By pancopacāras (five hospitalities, Devatā in the pot [Kumbha] she worshipped, then.
104. Sakalikaraṇa shall be done suggested order upon the dev Maṇḍala. The disciple shall upon the another Maṇḍala.
105. While doing the Pancavādya (sounding five musical instruments) Guru shall take up the pot with the blessings.
106. Brahmins; then he hastā take the leaves of Kalpataru from the pot and put upon the head of the disciple. He has to do japa of Varṇas (Matṛkas). With the Mūlamantra the disciple shall be bathed by Guru, one who knows Ātman.

107. For the protection of the disciple he shall be sprinkled by the water of worshipped Vardhanī pot.
108. By existing water disciple shall do the Ācāmana and then Guru shall do the Sakalikaraṇa of the disciple one who is one with Devatā.
109. Then the disciple shall stand and wear the cleansed-clothes, and then shall do the Ācamana, shall sit near the Guru being not taking any words.
110. The Devatā, transferred from Ācārya to disciple shall be worshipped with sandal, flowers etc. being assuming the oneness in both of them.
111. Then obedient disciple has to studied the Vidyā with giving a little water, the student also has to do that Mantra for eight times.
- 112- The student has to salute the Guru while assuming Guru,
113. Mantra and Devatā are one & the same. He has to respect Guru by doing Sāṣṭaṅga Namaskāram. His (Guru's) an feet-lotus shall be kept upon his (student's) head. Everything, the body, the source of wealth, & the life shall be surrendered to him.
114. The disciple shall pacify the Guru hereafter. And Dakṣiṇā (remuneration shall be given to the Racks.
115. Then all Brāhmaṇas shall be Pacified by offering a goodmeal, sweats, presents etc. This is called Kriyāvati Dīkṣā which prospers all types of wealth.
116. Hereafter Varṇātmikā Dīkṣā will be explained. It is told in Āgaṇas. The Varṇas are male-female in nature and the body is also like that.
- 117- Ācārya shall do the Varṇanyāsa upon the body of the disciple
118. and in the opposite order the same Varṇas shall be dissolved. Since while doing this Nyāsa Ācārya feels trim as Devatā the body of the disciple becomes a super-body.
119. Ācārya shall adjoin the Caitanya in Paramātmān and once again the Varṇas shall be produced and done-nyāsa upon the disciple's body,

120. The order of creation shall be followed to adjoin the Caitanya. Thus the disciple becomes Devatā.
121. This is called Varṇamayī Dikṣā, then the Kalāvaī Dikṣā will be explained as it is :—
122. Since the Kalās Nivṛtti etc. are the powers (Śakti) of five elements (Bhūtas), those Śaktis shall be meditated in the body of elements of the disciple.
123. Nivṛtti-Kalā spreads (upon the body) from the bottom upto the knees. Pratiṣṭhā-Kalā spreads from the knees upto the navel.
124. Vidyā-Kalā spreads from navel to the throat and from throat the Śantākadi upto forehead. Then from the forehead to Śikhā Śāntyātita stays.
125. Thus the creation of the Kalās has been explained. From one place to another place the Ācārya shall adjoin and penetrate in the order of dissolution upto the head. Thus the Kalādikṣā has been explained which can give eternal feelings.
- 126- Hereafter Vedhamāyīdikṣā will be explained which can realise
131. from the worldly affairs. In the middle of the disciple's body i.e. in the Trikoṇa of four petals in Mulādhārācakra the eternal Supreme Devī shall be meditated as having three bracelets illumining like crores lightings, having the form of Śiva and Śakti, having the body of Caitanya subtle, being dividing the subtler Śakti and entering Śaṭacakra through the middle-path. & the Supreme. In the Brahman the letters from 'व' to 'स' shall be assumed as dissolved.
132. The Brahman shall be assumed as dissolved in the middle of Śaṭpatra (six petals lotus) having letters from 'व' to 'ल' (व भ म य र ल). then it shall be penetrated being adjoined with the order the letters shall be dissolve in Viṣṇu and Viṣṇu in the navel lotus having 10 petals of letters from ड to ङ (ड ढ ण त थ द ध न प फ).
- 133- Those letters shall be dissolved in Rudra and Rudra in
137. the heart-lotus having from क to ठ (12 letters-petals) being

adjoined in *Īśvara* then the letters (12) shall be assumed as dissolved in *Īśvara* and in the throat lotus having 16 petals of vowels He shall be adjoined. The 16 Vowels shall be, dissolved in *Sadāśhiva*, and *Sadāsiva* in eye brow-lotus having two petals of ह & अ and इ & ए shall be dissolved in *Bindu* and *Bindu* shall be penetrated in *Kalā*. *Kalā* in *Nāda* and then the *Nāda* in *Nādānta*; *Nādānta* in *Unnavi*, *Unnavi* in *Viṣhu's* face and she shall be assumed in the face of *Guru*.

138. Śakti shall be penetrated with *Ātman* in *Parameśvara*. Now the disciple will fall upon the ground since his bindings have been cut by the order of *Guru*.
139. He will have supreme-knowledge, and there is no doubt that he is *Śiva*.
140. This is *Vedhamayi Dīkṣā* which can give the supreme knowledge. Thus four *Dīkṣās* have been explained in this *Tantra*.
141. The measures of Homic-materials will be explained hereafter : One *Karṣa* is the unit of measurement for ghee, a conch (small) for milk.
- 142-147. Five conches for the cow-products same for honey, for curds-rice, it is an *Akṣa*. for curds—a *Prasṛti*; for roasted rice—a handful for parched rice—a handful, for boiled rice in milk a handful for jaggery 1/2 *Pala* for Sugar 1/2 *Pa'a*, for *Caru*—1/2 *Grasa*, for Sugar cane—1 knot. (from one knot to another knot) for leaves and flowers one is the unit; for round cake of flour is also one. For Bananas & oranges is also one. For citron fruit 1/4 and for bread fruit—1/10, for coconut—1/8th, is the unit of measurement. For *Bilva* fruit—1/3 and for wood-apple 1/3. For cucumber 1/3 is the unit for sacrifice.
- 148-149. Others fruits shall be cut and used for *Homa*. The *Sawit* shall be 10 *Arigulas* in length. *Durvagrass* always shall be three in number. *Gudaci* (a kind of creeper) 84 *Āṅgulas*. The rice (covered) shall be a handful and *Green-grām*, *black-grām* and wheat also be the same. The rice shall be 1/2 handful *Kodrava* (A species of grain eaten by the poor) also shall be handful.

- 150- Wheat and rice—a handful. Tila (Seṣamum) a Culuka.
151. (Being joined the two hands spread) ; Mustard also the same quantity. Salt a couch quantity (2 Karṣas) Marīcas 21 in number (a kind of leaves). Guggul (a fragrant gum) 80 Gunjas ; Rāeceatha=Asa Foelida shall also be 80 Ganjas.
152. Sandal, Agallochum, Camphor, Kasturī & Kumkum shall be equvallant to the seeds of tamorind.
153. Deśika shall meditate Vaiśvānana fire as standing in Samid-homa, as sleeping in ghee-homa and as sitting in other homees.
- 154- In all rites Homa shall be in the face of fire. The features of
155. fire are—a fire with smoke is head, without-smoke is eye, black-white illumining is ear, fire upon the wood is nose, illumining fire is tongue.
156. Homa done in ear results in diseases,
- | | | | | |
|---|---|--------|---|----------------|
| , | „ | „ eye | „ | blind |
| „ | | „ nose | . | mental worries |
| | | „ head | „ | poverty. |
157. A fire having the colours of gold. Sindūra, morning-sun, Kumkum and Campaka was suggested as good.
- 158- The fire which does the sound of Bheri (Drum), clouds. and
159. elephant is good. The fire having the smell of Nāgachampaks Punuāga, Pātala, Yūthikā, Padma, Indīvara, Kalhāra, Sarpi (ghee) and Guggula (kinds of flowers and flagrant gum) is suggested by Tāntric scholars as good.
160. The flames of the fire, in clockwise not having vibrations, are good for Yajamāna and even for the country.
161. The smoke having the colour of buds and moon is good. Black smoke may kill the Yajamāna.
162. The fire sounding like crow destroys the country soon and if it like donkey destroys everything.

163. Bad smell coming from the fire will give worries to Hota (Sacrifier) The fire, flambing pieces results in the death and poverty.
164. The fire colouring like wings of parrot results in a great loss of horses, and cows very soon.
165. For these drawbacks Deśika shall do the Prāyascitta i.e. twenty five Āhutis by ghee, with Mūlantras.

ŚĀRDĀTILAKAM

VITH PAṬALA

1. The prosperer of worldly knowledge Mātṛkas will be explained hereafter, without which whole world becomes motionless.
2. Ṛṣi (the-saint) is Brahman, the metre is Gāytrī the Goddess is Sarasvatī for the Varṇatanu (Varṇas-Matṛkas) of Devī.
3. Non-neuter-short (Hṛsva) and Dīrgha (long) shall insert the Six, Varga serially. By this with Jatis (Hṛdayāya namah etc.) Ṣaḍaṅganyāsa shall be done.

(Eg :—अं कं खं गं घं ङं आं हृदयाय नमः etc.)

Note : Here ऋ ॠ लृ ॡ are neuter-gender so these have been left.

4. The Vāgdevatā Sarasvatī is composed of fifty letters, on her forehead is a fragment of the moon, Her breasts are large and high, she is carrying in each of her (four) hands (1) the gesture of Jnānamudra (2) a rosary of Rudrākṣa (3) a jar full of nectar and (4) the gesture of Pustaka-mudrā. She is white and has three eyes.
- 5- (1) Lalāṭa (forehead) (2) face-round, (3) (4) eyes (5) (6) ears
6. (7) (8) cheeks (9) (10) lips (11) Teeth (12) (13) hands (14) (15) legs (16) (17) (18) (19) (20) fingers. (21) (22) Sides (23) shoulder (right) (24) left shoulder (25) (26) two hands with the beginning of heart (27) (28) two legs with the beginning of heart (29) (30) stomach and face. These are the places for Nyāsa.
7. These letters (Matṛkas) shall be assumed as in the form of Skin, Blood, flesh, marrow, bone, bone-marrow, and virile.
8. In the well-established order Dikṣita shall do the Nyāsa & begun with 'अ' ended with 'ह' having the Supreme knowledge upto One lakh being attentive.

9. Japa also shall be done upto One lakh and Homa shall be done for 10,000 Āhutis with Tila (Sessamuns) mixed with honey by Matr̥kas.

Pūjāyantra or Dhāraṇayantra

10. Here the Goddess, one with the letters shall be meditated in the Padma i.e. “ह्रस्वः” in Karṇikā two vowels in Keśaras, five classified consonants (क च ट त प) and य श ल in leaves, in directions and in sub-directions व and ङ
- 11- Begun with Ādhāraśakti upto Piṭhaśakti Devatās shall
12. be worshipped. *Piṭhaśaktis* are—Medhā, Prajnā, Prabhā, Vidyā, Dhī-Dhṛti, Smṛti, Buddhi and Vidyēśvarī are the Śaktis of Sarasvatī. Āsana shall be offered by Varṇabāj. i.e. “ह्रस्वः सातृकायोग पीठाय नमः” आसनं कल्पयामि । and then Murti by Mūlamantra.
13. Being done the Āvahaṇa, Āvaraṇa Pūja shall be done with Aṅga Devatās, Second Āvaraṇa shall be with two vowels for e.g. “अं आं नमः”
14. Third Āvaraṇa with *Aṣṭavarga* fourth with *Vargaśaktis*, fifth with the Matr̥kas & sixth with Lokeśvarāyudhas, in the order.
15. With Lokapāla-Āyūdhās the seventh Āvaraṇa. thus by this way the Varṇaśakti shall be worshipped.
- 16- In the leaves of the lotus Vyāpinī, Pālinī, Pāvani, Keldinī,
18. Dhāriṇī, Mālinī Hansinī and Śāntinī shall be worshipped, these bearing the Akṣa. thread and book. The Viśvamātṛ Devatās are—Brāhmī. Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Indrānī, Cāmuṇḍā & Mahālakṣmī
19. Brāhmī, bears in Her hands—Daṇḍa, Kamaṇḍalu, Akṣasūtra & Abhaya & has the golden colour, and illumining like Kṛṣṇājina, (skin of deer).
20. Māheśvarī shall be meditated as bearing Śūla, Paraśu, Dundubhi and human-skull; she is coloured like snow.

21. Kaumārī bears Ankuśa, Daṇḍa, Khaṭva, Aṅga & Pāśa, and Her colour is of Bandūka flower.
22. Vaiṣṇavī bears, wheel, bell, vessel & conch, and she is black like Tamāla tree.
23. Vārāhī bears Musala (mase), Sword, Kheṭaka and Hala (plough) and Her colour is equal to the colour of clouds.
24. Indrānī—Prosperor of all kinds of wealth, bears Ankuśa, Tomara, Vidyut and Kulīśa and Her colour is of Indranilamaṇi.
25. Cāmuṇḍa, red in colour bears—Śūla, sword, human-skull, and Kapāla (vessel). She sits upon the blood-shed of Muṇḍa-Rākṣasa
26. Mahālakṣmī, gold-coloured, bears Akṣamāla, Bijapūra, vessel and lotus.
27. Thus a Sādhaka shall worship the Matrīkas.
28. Sṛṣṭinyāsa shall be done according to the order of creation and ritual rules. With Visarga upto 'ठ' in existence (स्थिति) order.
29. Ṛṣi, etc. shall be taken already told and Goddess of Matrīkas shall be meditated with her husband.
30. Illumining like Sindūra flower, adoring a lot of ornaments, having three eyes, carrying Vidyā, Akṣamāla, Mṛgapota, & Vara, Keeping left to the body of Išvara, shall be meditated as bearing books and Matrīka-māla in her hands alike lotus.
31. Abhyārcana shall be done in the suggested way-already, concluding Nyāsa shall be done in the opposite way. Beginned with 'अ' ended with 'म'.
32. In the Pīṭham made of Varṇas. Vagiśvarī shall be meditated and for this Ṛṣi etc shall be taken as already said.
33. Bow the head to Varṇeśvarī, bending because of large breasts, carrying Akṣamāla Mṛgapota Taṅka, and Vidyā always, having half-moon as an ornament (of the head) residing at lotus and red in colour.

WITH BEST COMPLIMENTS
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34. Nyāsa and Arcana etc. shall be done in the previous method, and Matṛkas shall be done—Nyāsa with Sṛṣṭi etc. Kalās with 'ओ' Kāra.
35. 'ओ' shall be first and Second ओ etc. and third Nivṛtti etc. Devatās, fourth is नमः e.g. :—“ओं अं निवृत्त्यै नमः”. Ṛṣi is Prajāpati and metre is Gāyatrī.
36. Goddess Śāradā is Kalātmā and mother of Varṇas (alphabets). Sadaṅga Nyāsa shall be done with Hṛsya 'ओ' & Dirgha letters e.g. —‘अं ओं आं हृदयाय नमः etc.
37. I salute goddess Śāradā, who is bearing Padma (lotus) Rathāṅga, thread, Mṛga, book, Varṇamālā, Taṅka, cleaned vessel, conch, the golden-pot, (flowing a little nectar perennially), having five faces coloured like, Mukṭā, Vidyut, clouds, crystal, and new Japā flower, and moon like.
38. Since she is the prosperer of all kinds of wealth she shall be worshipped in the suggested way. With the beginning of हसौ. ending of 'नम' i.e. हसौ अं श्रीकण्ठेशूर्णोदरीभ्यां नमः केशान्ते etc.
39. These Devatās (10) shall be understood in the order with skin etc. of Dhatus and Prāṇa Śakti Ātman (10). Ṛṣi is Dakṣiṇāmūrti and metre is Gāyatrī.
40. Devatā is Ardhānārīśvara, with 6 Dirghas 'आ ई ऊ ऐ औ अः' Ṣadaṅganyāsa shall be done—i.e. हसां हृदयाय नमः । etc.
41. I meditate upon Ardhānārīśvara continuously, He is like Bandūka—the golden coloured, and He carries a beautiful Akṣamālā, Pāśa, Aṅkuśa and Varada. He adorns with the Mora's Kalā, and He has three eyes.
42. He shall be worshipped in the suggested method and Nyāsa is to be done like—क्लीं अं कामरतिभ्यां नमः इति केशान्ते etc.
43. Skin etc. seven Prāṇa, Śakti and Ātman (10) shall be used for Nyāsa with Viṣṇu Devatās. Ṛṣi is Prajāpati and metre is Gāyatri.
44. Here Devatā is Hari who is Ardhalakṣmī (whose body is half—Lakṣmī & half—Hari) Śadaṅga shall be done with Dirgha. e.g. :—“ओं ऊं नमो नारायणाय हंस सोऽहं देवौ हृदयाय नमः”

45. Let the united body of Hari and Lakṣmi Protect us. The united idol bears lotus, Gadā. conch, wheel, Vidyā, lotus, mirror- golden-vessel, and illuming like the lightening in the midst of clouds ; left side—having a high breast to have a nearest contact and to enjoy the bodies of Hari and Lakṣmī have been united.
46. Worshipping etc. shall be done as in suggested way. The Mātṛkas shall be done Nyāsa and preference is to Śakti. lost.
47. Ṛṣi is Śakti. metre is Gāyatrī, Devatā is Viśvajananī, pros- perer of all kinds of wealth.
48. With Māyā Bija with Dīrgha and Bindu Nyāsa shall be done. e.g. :—ह्रीं हृदयाय नमः etc.
49. Jagadīśvarī, shall be meditated as sitting easily upon lotus, having high and large breasts, beautified by the crown, neck- lace, made of half moon carrying Akṣamālā, Pāśa. Aṅkuśa & Book in her hands.
50. Worship shall be done daily by the suggested way already ; Nyāsa is to be done by Śrī Bija. e.g. :—श्रीं श्रीं हृदयाय नमः etc.
51. Ṛṣi is Bhṛgu, metre is Gāyatrī Jagadīśvarī is Devatā.
52. Aṅganyāsa is to be done by suggested way already.
53. Illumining like a thread of lightnings being sprinkled by the trunk (nectar pot) of the elephants living in the Himalayas. Carrying Akṣamālā, two-lotus, & book in Her hands, shining like gold and bended because of her large breasts Jagadīśvarī shall be meditated.
54. By flowers she shall be worshipped and Nyāsa shall be done with Six Dīrghas.
55. Ṛṣi is Sammohana and metre is Gāyatrī. Samastajananī is Devatā.
56. Aṅga is assumed with Dīrgha and Smara. (Kāmaśakti etc. Devatās).

57. Samastajanani shall be meditated as coloured like morning sun, carrying Akṣamāla of crystals, Koṇḍānda made of Sugarcane five arrows of Kāma, and Vidyā, having three eyes, and having moon as ornament.
58. Worship etc. as previously told, the Varṇatanu (body of letters is Śaktibija, Śrībija and Kāmabija.
59. Rṣi is Sammohana metre is Gāyatrī and Devatā is Sammohinī, controller of all worldly affairs.
60. Ṣaḍaṅga shall be done by repeating the three Bijamantras. I meditate upon.
61. Sammohani having three eyes, and moon as ornament carrying Akṣamāla, bow of sugarcane, Pāśa Lotus Aṅkuśa arrows, good books, red in colour bending for Her large breasts.
62. She shall be worshipped with Her Āvaraṇa Devatās.
Hereafter I narrate Prapañcayāga which can give Siddhi of Sat, Cit and Ānanda.
63. Beginning of Vedas i.e. ॐ—Śakti (Mūlamantra) Ajapā is हंसः and Ātmamahāmantra is सोऽहं, the wife of Agni is स्वाहा—
These five are adorers.
64. With the help of Mātṛkas and Ajapā Tāraśakti etc. Nyāsa shall be done upon the body. e.g. :—ॐ ह्रीं अं हंसः सोऽहं स्वाहा केशान्ते etc.
65. Rṣi is Brahmā and metre is Gāyatrī. Devatā is Tejavati, who is spread in all letters
66. Pancāṅganyāsa shall be done by five Mahāmantras begun with स्वाहा e.g. : स्वाहा हृदयाय नमः etc. Then one shall do Astra by Hari and Hara letters हि & हः.
67. The Parabrahman Teja Svarūpa shall be meditated as defined by five Mantras Tāra etc. (ॐ), origin of the world, eternal and Caitanya, imperishable, and a heap of moons (illuminating).
68. The letters have been explained as of five elements (Pañca-Bhutas) and hence the world is also known as made of Varṇas.

69. Even the body is made of Varṇas and in the body the Varṇas shall be done-Nyāsa in opposit-way; Thus in Parāmatma the Mantrin shall sacrifice the letters in respective places.
70. In this way by doing the Nyāsa of Śakti upon the body one can have the super-body (eternal-body).
71. Mantras with all attention shall be done Jāpa, Devas (Gods) shall be invoked. The fire shall have the Yāgas (Sacrifices) & Mantric Scholar shall sacrifice the materials (Dravyas) in to fire according to the ritual rules of Tantric works.
72. Dravyas are eight (1) Aśvatha, (2) Udumbara (3) Pkaṣa (4) Nyagrodha, (5) Sanit, (6) Tila (sesamum), (7) Pāyasa & (8) Ghee.
73. If a person sacrifices by these Mantras of one lakh Āhutis, he attains all kinds of wealth and highest Siddhi.
74. A Mantric, can spoil the enemies, the planets, bad positions, saturns, fevers, curses and serpents by 1000 Āhutis, of Arka (one kind of milky-trees) tree.
75. This Sacrifice can avoid the bad results of mis pronunciations of Mantras.
76. If a Mantrin sacrifices with these Mantras by (Ghee, Milk and Honey) three sweets for one lakh Āhutis, he becomes the king of the earth very soon.
77. By this sacrifice a Sādhaka can control some Vaśya-Devatās also. Person can erode his all sins by one lakh sesamum Āhutis.
78. For all kinds of wealth Mantrin shall sacrifice Pāyasa (boiled rice in milk) To be highly rich one shall sacrifice one lakh lotus.
79. For fame—ghee-sacrifice to control all worlds—Jāti flowers.
80. If cleaned Sault mixed with three sweets is sacrifice for one lakh Āhuti, (Being done as balls) it results in controlling power of all matters suddenly.

- 81-82. To avoid the bad results of Abhicāra rites one shall sacrifice the pieces of leaves, being pronouncing the letters written in it (Before that Mātṛkas shall be written in it and being worshipped) This sacrifice is famous as the protector of all kinds of attacks. Number of Āhutis shall be 1000 and Dakṣiṇā is one niṣka (unit of money).
- 83-84. Even by $\frac{1}{2}$ niṣka-Dakṣiṇā may result the same, if he is a poor. Seven times if it is done Japa and daily if he drinks water he becomes a good-speaker and poet—The ghee shall be cooked in Vacā (a kind of medicinal plant—Baje) and in Brahmi (a kind of medicinal plant).
85. Then it shall be done Japa for 10,000 times and be worshipped; If anybody drinks that Havis in the morning, he becomes a talented speaker.
86. Brahmi—ras shall be done Jāpa for 1000 times or Vacā (Baje) shall be taken in milk ; he attains splendid wisdom and there is no doubt in it.
87. A Padma maṇḍala being done in the suggested way, and a pot being kept upon it, then the Mantrin shall fill the pot by the milk of milky-trees.
88. Then mixing the Aṣṭāgandhas, in it, putting Navaratnas, in it; Devī shall be called for and worshipped, in the suggested way.
89. This type of pots shall be 1000 in numbers and Abhiṣeka (bath) shall be made to Devī by these pots. On a sacred Sunday meals shall be offered to Brāhmaṇas.
90. According to his capacity he shall give Dakṣiṇā to his teacher (Guru) with devotion. It protects especially from the bad results of Kṛtya rites.
91. It prospers the wealth and it is the giver of all kinds of Siddhis, This Abhiṣeka is called Viṣvasammohana.
92. In Navanābhamaṇḍala nine Pots shall be kept in it.

93. Pots shall be covered by clean threads, and decorated by sandal, it shall have good smell and Akṣata Dūrva grass etc;
- 94- Clean water shall be filled in it and pots shall be covered by
95. woolen-clothes. The nine Ratnas to be kept in it are—Muktā. Mānikya, Vaidūrya, Gomeda, Vajra, Vidruma, Padmarāga, Marakata & Nila.
- 96- Viṣṇukrāntā (creeper): Indravallī, Dūrva, soft-mango-leaves
97. shall be kept with Devī. The pots full of Akṣatas shall be kept and Devī shall be worshipped in the middle pot and begun with.
98. Eastern-pot Vyāpint etc. Devatās were suggested with 'ॐ' etc. Mantras to be worshipped.
99. Pāyasa shall be offered with sugar and ghee. Touching the each pot 100 times the Mūlamantra—Japa is to be done.
100. Abhiṣeka shall be done from the Ísanyapot first and then north, then, Vāyavaya etc. It relaxes all types of sins, and pacifies, and gives the Siddhi.
101. Abhiṣeka controls the Kṛtya's bad results, gives wealth and welfare gives sons for the childless.
102. If the Japa of this Mantra is done for 1008 times touching the fevered person, his fever immediately cures and bad positioned planets also do not result bad fruits.
103. It cures poisonous diseases when it is done Japa while meditating the moon in the fire of Sahasrāra-lotus.
104. It can cure Valī and Palita diseases ; it mitigates thirst and hunger ; it gives nutrition, gives all kinds wealth, and welfare.
105. Since the letters have been classified into Soma, Sūrya and Agni, the three metals also suggested as—Silver is of Soma, gold is of Sūrya and copper is of Agni,

106. The metals are suggested in the number of Varnas ; By these metals the Pratimā (idol) shall be prepared not mining each other but being beautiful.
107. Then, 1008 times Japa shall be done and while touching the idol Homa shall be done, then 1008 Āhutis of ghee is to be done.
108. The Mudrā (Seal or Pratimā) shall be kept in Kalaśa (Pot) in the method, suggested in Abhiṣeka Prakaraṇas. Then, Devī shall be called for.
109. After Abhiṣeka the Pratimā (Seal) shall be given to an obedient person. This cures the troubles diseases and poisonous fever etc.
110. A special feature of this Mudrikā-dāna is protecting from serpents, thieves and wild-animals. Person wins in battle if he wears that seal.
111. Mātrkas shall be classified in to 9—in the order, 8+8 vowels, 5 sets of consonants and 4+4 'a' etc. (Vyāpakā letter).
112. Thus, 9 sets are ready for 9 Vargeśvarās-(Planets.) They are—Sun, Moon, Mars, Mercury, Guru, Venus, Saturn, Rāhu and Ketu.
113. A good Mudrā (Seal) shall made of nine Ratnas, they are—
114. Māṇikyā, Mauktike Vidruma, Gamda, Puṣparāga, Vajra, Nīla and Gomedha. Japa—Homa etc. shall be in the suggested way.
115. The 9 planets come under control of the person who prepares
116. this seal ; His wealth-always doubles and it destroys all difficulties and bad results of Kṛtya rites. Rākṣas, Bhūta & Piśācas will not see him because of fear.
117. Day by day the money, jewels etc. increases. Due to pacification of seal the Rājalakṣmī will stay with him always.
118. Thus the Yantra, Varṇatanu (whose body is made of letters) have been explained as follows, It is Dhārṇṇa-Yantra, which is to be done having Karṇikā-Bijamantra, two vowels in the Kesaras, and five Vargiya-consonants in the surround and covered by Laxmī Bijamantra, 'ऊ' कार and 'व' कार, shall be written in all (eight) directions.

ŚĀRADĀTILAKAM
VIIITH PAṬALA

1. Now I narrate Bhūtalipi, which is very rare and confidential, and by which the Saints attained all Kāmas. It is originated from God Śambhu.
2. Five Hṛsvas अ इ उ ऋ लृ—Ist Set
3. Sandi letters. ए ओ ऐ औ —IIInd Set
ह य र व ल —IIIrd Set
(2) (2) (5) (4) (1)
क ख ग घ ङ— IVth Set
ङ क ख घ ग च Vth Set
ट VI Set
त Set (VII) प
Set (VIII) and श ष स IX Set

Thus the set of 42 letters have been called Bhūtalipi.

4. The beginning letters of the 9 sets are अ, इ, उ, ऋ, ए, ओ, ऐ, औ, and श
5. Each set seperately is of Ākāśa, Vāyu, Agni, Jala and Pṛthvi. In second set earth is not available and Jala and Pṛthvī letters are not in nineth set.
6. Brahman, Viśṇu, Rudra, Aśvi, Prajāpati, Indra, Yama, Varuṇa and Soma are respective Devatās of Vargas (sets).
7. Ṛṣi is Dakṣiṇāmūrti and metre is Gāyatrī. Devatā is Varṇeśvarī.
8. Śaḍaṅganyāsa shall be done with the six sets begunned with ह (3rd) set. Devī shall be meditated under the tree of script and in the letters-lotus. The scholars say that.
9. This Varṇa-tree is permanent, it is Kuṇḍalini. Fara-Brahman, and origin of Bindu & Nāda.
10. It is spread over all directions with the brandres of Pṛthvi (Earth). It is spread over three worlds with the leaves—letters of Jala.
11. It is illumining like jewels with the Agni letters like-shoots. It is beautified by the Mārut (Vāyu) etters flowers like.

12. It is the resting place of all elements with the Ākāśa-letters—fruits like. It sprinkle the super-nectar to Devī.
13. The Varṇa-tree is like mountains due to Vedas and Āgamas. It is of Śiva & Śakti, where the three words take refuge.
14. Taking refuge under Varṇa tree the saints achieved all wishes.
15. Devī is like (of the effulgened) ten million stainless moons, Her breasts are large and high. On Her head is the crescent moon, Her three eyes are half closed by reason of the libations of nectar of which she has partaken. She is carrying the gesture of granting boons, a rosary, the gesture of Jñāna, and a skull. She is proud of Youth. She is the queen of speech and she is composed of Varṇas (Alphabets).
- 16- The Vowel shall be called (Nyāsa) for upon a places Ādhāra
17. (sitting portion of the body), Adhiṣṭhāna (Linga), Navel, heart, throat, middle of—eyebrows, ending place of hairs, upon the head and Śikhā place. 'Ha' (ह) Kārā etc. Varṇas shall be done Nyāsa upon the body begunned with the face, upper side etc.
18. Upperside, Eastern side, Right side, West & North sides are the place to do Nyāsa in face. (So five faces shall be assumed in him resulting *Pancamukhīśvara* as himself). The five Vargīya consonants shall be done Nyāsa upon the places begunned stomach upto backside (excretion),
19. The places are—endings of fingers, base of shoulders, near the base, near the end, middle, stomach, two sides, navel and backside—in the order.
20. fifty one etc. three letters shall be done Nyāsa upon penis, heart and middle of eye-brows, in the order. In the creation Bhūtalipi ends by Visarga. In the survival stage Bhūtalipi ends by Bindu and Visarga. The order is Fire, Vāyu, Jala, Ākāśa and Earth. e.g. :—उं इं ऋं अं लृं ओं ऐं औं etc.
21. In destruction stage the order is opposite with Bindu. Dīkṣitā shall do Nyāsa in the order suggested in Āgama—works.

22. Sādhaka shall do Japa for 1 lakh times and Homa shall be done by 10,000 Āhutis with Sesamum.
23. In the told Pīṭha Devī shall be worshipped every day, by Varṇas-lotus Āsana shall be offered and by Mūlamantra idol shall be assumed.
- 24- Devī shall be worshipped with Aṅgāvarṇa. The first Aṅgā
26. varṇa is by Ambikā etc. Devatās. Second is by Maṭṭ Devatās, third is by 16 Śaktis fourth and fifth is by 32 Śakti Devatās sixth is by 64 Śaktis and seventh is by Lokapālas & earth is by Astra Devatās.
27. Thus the Jagaddhātri, Bhūtalipi Devatā shall be worshipped, places of worship shall be according to rules.
- 28- Ambikā etc. are—Ambikā, Vāgbhavī, Durgā, Srī Śakti and
29. 16 Śaktis—are—
- Brāhmī, Karālī, Vikarālī, Umā, Sarasvatī Śī, Durgā, Laṣkmī, Śrutī, Smṛti, Dhutī, Śraddhā, Medhā, Mati, Kānti, Āryā, (16).
- 30-34. Thirty two Śaktis are—Vidyā, Hrī, Puṣṭi, Prajñā, Sinīvālī. Kuhū, Rudrā, Kīryā, Prabhā. Nandā, Poṣā, Ṛddhidā, Kālarātri, Kalārātri, Bhadrakalī, Kapardinī. Vikṛtī, Daṇḍī Muṇḍinī, Sendhukhaṇḍā, Śikhaṇḍī, Nisumbhashunbhama-thinī, Mahiśasuramandinī. Indrāṇī, Rudrāṇī, Śankatārdha—śarīrīṇī, Nārī, Nārāyaṇī. Trisulini, Pālīnī, Ambikā, Hlādinī. (32) These are having wheels in their hands Piśāca faced, and well decorate.
- 35-43. The sixty four Devatās are —Pingalākṣī, Biḍālākṣī, Samṛddhi, Vrddhi, Śraddhā, Svāhā, Śradhā, Māyā, Vasundharā. Triloka-dhātṛī, Sāvitrī, Gāyatrī. Tridaśesvarī, Surūpā, Bahvrūpā, Skandamātā, Acyutapriyā. Vimalā, Camalā, Āruṇī, Āruṇī, Prakṛti, Vikṛti, Sṛṣṭi, Sthiti, Sambṛti. Sandhyā, Mālā, Sati, Haṁsī, Mardhikā. Rañjikā, Pāra, Devamātā, Bhagavati, Devakī Kamalāsanā Trimukhī, Saptamukhī. Surā, Asuravimardinī, Lamboṣṭhī, Ūrdhueakeśī, Bahūśirṣā, Vṛkodarī—Ratharekhā, Śrīrekhā, Aparā, Gaganavega, Pavanavega, Bhuvanapāla.

Madanāturā, Anaṅgā, Anaṅgamadanā Anaṅgamekhalā. Anaṅga kusumā, Viśwarūpa, Asurabhayaṅke Akṣobhya, Satyāvadinī, Vajra rūpā, Śucivratā. Varadā & Vāgīśā—(64) Devatās—all—bearing—arrows, bows in hands, their tongues are flames.

44. These Devatās are having long teeth, hairs—upwards, ready to wardo, decorated with all ornaments, and able to have worship.
- 45-46. Lokapālas also shall be worshipped as previously done and in the same way their weapons Vajra etc.—Thus if a Mantrin worships the Script-Devatā as being Sri. will become the original place of Sri & Vaṇī. Even Gods respect him. One can attract (control) even the king by 10 000 Āhutis of lotuses.
47. If it is blue lotuses Mahālakṣmī rests in his house. If it is by Palāśa flowers, he becomes poet with in a year.
48. The roasted-mustard seeds with sault results in attracting the smart ladies. Sādhaka shall also do the rites told in Mātṛka-rites.
49. One can achieve the Siddhi of any Mantra if he does japa by Sampuṭikaraṇa (covering the Mūlamantra by Bhūtalipi—i.e. reciting the Bhūtalipi before & after Mūlamantra) for 100 times.
50. The sleeping Kuṇḍalī shall be awakened and guided to come in middle-Nāḍi-way and then to join Śiva's place and then it shall be pacified by super-nectar.
51. Thus it shall be floated in nectar with Mūlamantra and it is the given of Siddhi. By this Yoga one can become the sun.
52. One shall attain by Karmas with the special knowledge of Yantras.
53. *Viyadyantra* (Ākāśayantra).

In the middle Karṇikā 'हं ह्रीं ज्ञानिने नमः' shall be written. In the leaves Vyoma-letters shall be written and other letter shall be written the petals. These shall be surrounded by a circle,

54. This is called Viyadyantra, it is made of a kind of red dye and sandal. It shall be written Rāhu when goes to Rohiṇī ; It can give all peaces.

55. *Vāyayanyantra*

In the Karṇikā “वि ये कोपेणाय नमः” shall be written. In the leaves Vāyū letters shall be written and other letters in the petals. All these circled is to be in a palm leaf.

56. The Yantra shall be drawn when Śāni rises in Svāti-star, which results the death or eradication of the enemy.

57. *Āgneyayantra*

In middle “ह ये हन्मः” is to be written. In the leaves the fire—letters shall be written and other letters are to be written with ‘र’ (for each letter) and in the last petal the letters of the sponsor and the Yantra will be on Bhūrja-leaf,

58. In a good day, a kind of clay-Lākṣā and Kumkum are to be used for Yantra, it can protect all beings.

59. It is written mixed with Ghātakāṣaras when Mars rises in Kṛttikā-star, on the cloth containing the corporal-fire—results in the destruction of the enemy.

60. *Vāruṇīyantra*

In the middle ‘वृ वो विधुमुवेनमः’ shall be written and Varuṇa (Jala) letters on the leaves and others on petals, circled results in Vāruṇayantra.

61. It is to written upon Bhūrja leaf by red-sandal-water-when Śukra (Venus) comes to, Śatabhiṣa-star which results in a Vāśya-rite.

62. *Pārthivayantra*—

In the middle लृ लं लुके नमः’ shall be written, adding ‘ल’ कार with all letters the earth-letters shall be written on leave and petals, and be circled.

63. When Budha rises in Star-Jyeṣṭhā, the Pārthivayantra is to be written, in the clay made of Gairiḥa-metal, which results in firmness everywhere.

64. The most secret Bhūtalipi Devatā increases wealth and welfare if it is worshipped (respected) with good children.
65. व द व द वाग्वादिनि स्वाहा” is the 10 lettered Vāgavādinī mantra which can master the speech.
66. Rṣi is Kaṇva, Chandhas (metre) is Virāṭ and Devatā is Vāk, Nyāsa shall be done with these 10 letters upon, head (1) ears (2) eyes (3) nose (4) face, Panscraon and exiration, and other Aṅganyāsa is to be done according to pre-suggestions.
67. *Meditation*:—Let the Vāgdevatā protet us for all kinds of welfare, She has the young-moon, and she bends due to her large breasts, she sits upon white-lotus, she is beautified by having pen and book in Her hands.
68. Japa is to be done four 10 lakhs, 1/10 (1 lakh) Āhuti for Homa with the lotuses mixed with milk or sesamum mixed with honey.
69. After calling only the Mātṛkas upon the Pīṭham Vāgīśī shall be worshipped, Āsana is to be given by Varṇa-lotus. e.g. :—“ह्रीं वाग्वादिनीयोगपीठासनमः” and the Mūrti is to be assumed by Mūlamantra.
70. First the Aṅgas (Parts) are to be worshipped and then these Śaktis are to—x—(they are) Yogā, Satyā, Vimala, Jñānā, Buddhī, Smṛti.
71. Medhā, Prajnā, in the leaves ; having Mudrā and book. In the endings of petals. Brāhmī etc. Devatā are to be reported.
72. Outside the Lokapālas, and Astra (Devatās) 5 of Lokapālas, even to outside of then. Thus while doing Japa and Homa Mantri shall be devoted for Her sake.
73. Being purified, bachelor, cleaned teeth & nails assuming the girls (ladies) as Goddesses.
74. By twelve months one will deffinitely became a poet. One shall drink the water which is done Japasaṃskāra for 1000 times daily.

- 75- He will become a poet no doubt within a year. If a person
76. does Japa for 3000 times assuming Śakti in Sūryamaṇḍala and himself being stood in water (half drowned) he can master the tongue (language) & he will be unparallel speaker – on earth.
77. One will be equalent to Ācārya Bṛhspati by the Āhutiś of the flowers of Palāśa, Bilva mixed in honey, or by Samits made of Palāśa or Bilva.
- 78- This Homa can give all kinds of wealth. If a person does
79. Homa by the blossams of mixed with honey) of Raja tree, or by its Samits, he can achieve the Siddhi of tongue the Daśāṣarl is narrated.
80. “वं व द व द वाग्देवि, वह्निजायास्वाहा नमः” is the Mantri of 10 letters can give the tongue, & wealth etc.
81. By the 6 words of Mūlamantra Śaḍaṅga is to be done.
82. I salute the prosperes of wealth and tongue Vāgdevatā, being white, white-rubbed, white dressed, illuming like crescent, bearing Akṣamāla, vessel full of nectar, Vidyā and Lotus, sitting upon lotus, bending due to large breasts, & smiling.
83. To attain food one shall do Japa for 8 lākh times, 1/10 i.e. 80,000 Āhutiś are to given by sesamum mixed with ghee.
84. In the Mātṛka Piṭham Devī is to be worshipped. Daily in the morning that Mantra-water shall be taken.
85. By this a-Man can become a scholar. If he takes both by the water he can achive supper-knowledge.
86. If he wears always those flowers (Māntrik) & sandalas, he will have respect in all conferences and he wins in debate.
87. *Hamsavāgīśvarī mantra.*
‘ॐ ह्रीं ऐं सोः सरस्वत्यैनमः’ is the 11-letterred Mantra.
88. The letters of the Mantra shall be done Nyāsa upon Brahma-randhra, middle of eye-brows, and upon a holes in the order with the ऐं
89. Tpe in likeoke Vanī, brightening like fullmoon, white in colour camphor, having the crescent upon Her head, carrying Vīṇā,

Akṣamāla, nectar-vessel & Vidyā in Her hands, using large-breast & decorated by eternal ornaments.

90. Japa is to be done for 82 lakh times, and Homa is to be done by 12,000 obeisance by white lotuses or Nāgacampaka-flowers.
91. In the following order she shall be worshipped in the Mātṛka-Piṭham. Āsana by Varṇa-lotus and idol by Mūlamantra and to be done.
- 92- Then to the right side of Devī Vaṇmayī and to the left
95. Prākṛtā-Vaṇmayi-prosperer of all siddhis. Were to be worshipped and Angas are to be done or previous and next Prajñā, Medhā, Śruti, Śakti, Smṛti, Vāgīśvarī. Mati, & Svasti and Brāhmī etc. after wards. Lokapālas are to be worshipped and Astra Devatā in outside place of it. Here also worship is to be done as previous. The rites told in 10 lettered mantra are also to be done here.
96. The 11 lettered another mantra is—
“वाचस्पते अमृते पलुवः पलुः ऐ”
97. Aṅganyāsa is to be done as previous one, and Matṛkā Nyāsa is to be done as previous one.
98. Let the goddess Vāgdevatā double your wealth and welfare ; she sits upon lotus seat, carries Japamālā, two lotuses, book, and adorns 1/2 moon, and coloured like pearls, moon and buds, covered third eye, has large breasts, she is invoked day & night by the saints.
99. Japa is for 1 lakh, 10,000 Āhutis. worship in Mātṛkā Piṭham.
100. By Padāśakusama-one can achieve highest perfection. By Kadamba kusuma and fruits.
101. One can become rich in words very soon, or by Nandyāvarta blossoms.
102. By Brāhmīrasa (a kind of medical plant) and
,, Vacakalka (,, ,,)
the ghee of the cow shall be cooked while doing Japa and that shall be drunken in orning daily By one can know all Sāstras as (logics).

103. By eating the Brāhmī leaves (done Japa) one will not forget the studied Āgamas & Vedas.
104. The Mantra is “ॐ” and Bijāms are हं ओं and स्वः (or ॐ हं and स्वं)
105. There are 3 Bijamantras for attaining the Vānī Āngas are to be assumed with Bijas with Hṛdayānana etc.
106. Respected by the necklace of pearls, bearing crescent moon head, carrying Akṣamāla of letters, vessel jewels, book and Vidyā, bending due to the large breasts, respected by 3 worlds and sitting upon the lotus seat is meditated by one for a longer while.
107. Japa-for 3-lakhs times, 1/10 Āhuti, for Homa by Pāyasa sprinkled by ghee shall be sacrificed in well-cultured fire.
108. Everyday Sādhaka shall perform the worship in the previous way according to ritual rules.
109. Homa by Rāja tree flowers one can attain the perfection in
111. Vāk By Jatiflower, sprinkled with sandal. Water or Nandyāvarta buds, can attain the same perfection. By doing Japa of 3 Bijas the debate one wins. Sādhaka attains wisdom no dust by taking (daily) Vaca or Brāhmī (done Japa).
112. Rules for Sādhaka—He shall be controlled minded, then he attain happiness and Mokṣa.
113. For the worship of Sarasvati, white sandal-blossoms Dūrvā grass, Rāja flowers, seeds-buds, Nīrgundi-lotuses were appreciated.
114. While the worship these are prohibited—
115. Āmrāta, Gājar, Bilva, black-seeds, Onion, Sesamum, White-onions, Piṇyāka & Singhāda.
116. He shall not eat anything stale, or kept overnight. He shall not chew pan at night. He shall not go with a woman during day nor with one who is in her flowers.
- 117-119. He shall not sleep in coalition timings (Evening & Morning) He shall not say backwards.
He shall be mum at evening.

He shall not look at naked woman.

He shall not join with woman in period.

„ „ scold woman

„ „ talk lies,

„ „ steel the book,

„ „ pass the papers written.

„ or ignore „

He „ read on Caturdaśī, Aṣṭamī, Parvas-Pratipaṭ.

and when there is & edipse.

120. While teaching he shall not sleep and not be idle.

121. He shall avoid yawning and not get angry, avoid spitting and touching any limbs below the waist.

122. If a man. a snake, a cat, a frog, a mongoose or any other animal passes between him and his auditor he should stop.

123. One who does meditation accordingly then rules upon Vāṇī, can achieve the supreme perfection upon the speech as the Ācārya Bṛhaspati.

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ŚĀRĀDĀTILAKAM

VIII TH PAṬALA

1. Hereafter I narrate Some Mrantras by whose blessings all three worlds may develop.
2. 'श्री' Bijam is equalent to the Cintāmani.
3. Ṛṣi is Brghu, metre is Nitā, Devatā is Śrī Aṅganyāsa is by Six Dīrghā letters joined.
4. I adore Śrī ; She is seated on lotus, Her effulgence is like that of gold. She has a Lustrous crown on her head, She is raimented in silk which shines over her rounded buttocks, In two of her hands she is wilding two lotuses, and with the other two is making the gestures of Vara and Abhaya Cfear dispelling). Four elephants resembling the Himālaya mountains are Pouring neetar over her out of golden jars held in their uplifted trunk.
5. Japa is for 12 lakhs ; and Devī is to be worliped daily by Sandal flowers etc.
6. By lotuses-mixed with honey 1200 Āhutis. He can do Homa
7. or by sesamum mixed with honey. Or by 3 Bilvafruits may be used for Homa it Here the Piṭha is to be worshipped with 9 Śaktis.
8. They are Vibhūti, Unnati, Kāntis, Sṛṣṭi, Kīrti, Sannati, Puṣṭi, Utkṛṣṭi, & Ṛddhi,
9. Here Devī shall be called for with its Parivara Devatās, Āsana by Bīja and Murti by Mula mantra.
- 10- Aṅga Devatas as pretold. in the petals of Directions
11. Vāsudeva, Śṅkarṣaṇa, Pradyumna, & Aniruddha ; being black like. Tamala tree, and yellow-clothed, bearing conch, wheel, Gītā, lotus in their four hands, were to be worshipped.

12. In Sub directions Damaka etc. are to be worshipped—They are Daucalia, Salica, Guggulu and Kurunataka.
13. To the right side Śaṅkhanidhi is to be worshipped with his wife ; This couple-goddesses, an equalent to pearls and Māṇikyās, and smiling. Beautified by conches upon their heads.
14. To the left side Paṅkayānidhī with wife is to be worshipped. They are having Sindūr.
15. Colour, joined together, and have red lotuses, & adorned by the lotuses upon the head.
16. Upon the endings of pebel Balākī etc. Devatās are to be worshipped.
17. Balakī, Vimalā, Kamacā, Uanāmāti, Vibhīsikā, Mālikā, Śāṅkarī, Vasumālikā,—
18. Carrying two lotuses, and in the hand Lokapalās and outside them the Aṣṭradevatās are to be worshipped.
19. Thus by one doing can attain all kind of wealth & welfare.
20. In the water one shall stand (imerged upto chest) and shall do Japa for 3 lakhs meditating Devī or Sūryamaṇḍala.
21. He will be the refuge for wealth. One shall stand under the tree (Bilva) and do japa for 3 lakhs times, and attaning wishes
22. Āhutis shall be given of rice mixed with ghee in Aśoka tree fire then he can control 3 worlds.
23. Prince can achieve the Rājyāsarī by doing Homa of rice in fire.
24. In Khādira-fire, rice with honey shall be sacrificed and then achieve the wealth and attractive personality.
25. If a person stands under Bilva tree and eats Bilva Fruits, leavets etc, and does Homa by its fruits. Or lotuses, definitely he will look Mahālakṣmī.
26. 10,000 Āhutis of Pāyasa mixed with ghee results in wealth.
27. Wealth will not leave the place if one does Homa by lotuses mixed with honey-for 1 lakh time.
- 28.
- 29.

30. ऐं श्रीं ह्रीं क्लीं madee of letters can give four aims of life. Dharma, Artha, Kāma & Mokṣa.

31. I adore the beloved of Hari. She is seated on a lotus. She is Lustrous, like the ruby. In two of her lotus-hands, she holds two lotuses, and other two are held in the gestures of Vara and Abhaya. Four large elephants of the colour of snow are constantly pouring water out of jeweled jars held in their uplifted trunk. She is the heavenly Pārijāta who grants all desires.

32. 12 lakhs Japa to attain food, 12000 Āhuti of red lotuses.

33. Upon the assumed Piṭha worship shall be according to the ritual rules. This results in huge wealth.

34- नमः कमल वासिन्यै स्वाहा is 10-lettered Mantra. Ṛṣi is Dakṣa,

35. metre is-Virāl, Devatā is Śrī.

36. Hṛdaya-is of Devi—ॐ देव्यैः नमः—हृदयामनमः=etc.

Āṅganyāsa. ॐ पद्मिन्यै नमः शिरसेस्वाहा ।

ॐ विष्णु पत्न्यैः नमः शिरनायै वषट् ।

ॐ वरदायै नमः कवचाय हुँ ।

ॐ कमल रुपायै नमः Astraya phaṭ.

37- These are the Āṅgamantras.

38. May Kamalā protect and nourish you, She is seated on a lotus, and has a smiling face. She is holding two lotuses and holding gestures of Dāna and Abhaya. Her body is luminous like lightning. Over Her large and high breasts are shining ropes of pearls. By her sidelong glances She is gladdening Hari.

39- 10 lakhs—Japa 10,000—Homa by Honey mixed with lotuses.

40. Devī is to be in Śrīpīṭham and Āṅgapujā is the is to be done. Then Bālakā etc, then lokapāṣa, then, Astras and then Āvaraṇa Devatāṣ.

- 41- Thus he can do the home of wealths. In the Sea, merged up
 42. to throat, 3 lakhs. Japa can do on Vaiṣravaṇa. By Ārādhana of Devī in Uttara-Star by Sandal etc. Nandyāvarta flowers.
43. 1000 Āhuti-Homa ; On Pūrṇamasī by Bilva fruit mixed with honey-Homa—
44. On friday—Pañcanī by White lotuses – performed, Or by other white flowers every month—
 For one Abda times Āhuti's—results in wealth.
45. Mūlamantra }
 12 lettered } “ॐ ऐं ह्रीं श्रीं क्लीं ह्रौं जगत्प्रसूत्यै नमः”
- 46-49. Mahālakṣmīmantra can give all perfections.
 Ṛṣi-is Brāhma, metre - Gāyatrī—Devatā-Mahālakṣmī.
 By mantric water hands are to be purified and then Nyāsa
 Shall be done upon fingers.
 By ending-mantra bothsides of hands—for 6th Nyāsa. By mantras from head to does Nyāsa shall be done.
50. Five Bījākṣaras are to be upon-head, face, chest on penis, and legs. Other seven letters upon chest (for the saks 7 Dhatus—marrow, skin etc.)
51. 5 Aṅgas by 5 Bījākṣaras, 6th by Astramantra
 ऐं ज्ञानाय हृदयायनमः, श्रीं एश्वचार्यं शिरसेनमः etc.
52. They are Jñānan, Aisvaryam, Śakti, Bala & Virya and Tejas. 6 Aṅga Devatas in the order.
- 53-58. Good-park shall be remembered (after Nyāsa) which consist Campaka, Aśoka, Punnāga, and Pātala, Covanga, Mādhavī, Bilva, Devadāru, Nammeru, Mandāra, Parijāta etc eternal trees,—full of flowers. Candana, Karṇikāra, Mātuliṅga, Vanjula, Dāḍima, Lakuca, Ankola, Pūga, Kuravaka, Kadali (banana) Kunda, Mandāra, Coconut and others having scented flowers. Mālatī, Mallikā, jāti, Kṛtakī, Lotus, Pārantī, Tulasī, Nandyāvarta, Damana,

All types of flowers (Seasonal) bending and decoratives)
In which park the directions have been scented due to slow
wind.

- 59- In the middle of that park where there are Kumuda, Utpala,
60. Paṇḍaka (lotuses) saṅgararika, Kalhāra & Kuvalaya. and
beautified by the Śwan, Sāraṣa, Kāraṇḍa, Bhrāmna & Cakra,
etc. animals (birds).
- 61- A big lake—and upon the shore a Maṇḍapa decorated by
62. Pārijāta. illumining like rising-sun, cold like moon having
four doors, adored by golden-ups,
- 63- The Maṇḍapa has 8 boards made of jewels it has the
65. Gopuras made of Navaratnas. It has so many flags hoisted
made of gold stic It has the Pillars made of 9 Ratnas. It is
brightening due to the Dīpamāla, it is beautified by good
ventileny system.
66. It is beautified by several Patākas made of different coloured
clothes having small-Ghantas bells)
- 67 It is decorated by the ornaments made of gold since.
Māṇikya, Vajra, Vaidurga etc.
68. It is beautified by beautiful states, mats etc. for sitting
arrangements.
69. It is made of golden slates and it has all kinds of gold and
jewels.
70. The ground is decorated by, the several flowers like Ketaki,
Mālatī, Janti, Nandyavarta, Kadamabaka, Mallikā, Tulasi
& Campaka etc.
71. It is perfumed by scents made of Kasturi, Camphor, etc. in
all places.
72. Thus Maṇḍapa shall be assumed and in the middle of it
Mantri shall assume, Pārijātatre.
73. Under the Pārijāta-tree a Ratna-Simhāsana is to be assum-
Maṇḍahālakṣmī beseated upon it.

- 41- Thus he can do the home of wealths. In the Sea, merged up
42. to throat, 3 lakhs. Japa can do on Vaiṣṛavaṇa. By Ārāḍhanā
of Devī in Uttara-Star by Sandal etc. Nandyāvarta flowers.
43. 1000 Āhuti-Homa ; On Pūrṇamasī by Bilva fruit mixed with
honey-Homa—
44. On friday—Pañcanī by White lotuses —performed, Or by other
white flowers every month—
For one Abda times Āhutiḥ—results in wealth.
45. Mūlamantra }
12 lettered } “ॐ ऐं ह्रीं श्रीं क्लीं हसौ जगत्प्रसूत्यै नमः”
- 46-49. Mahālakṣmīmantra can give all perfections.
Ṛṣi-is Brāhma, metre - Gāyatrī—Devatā-Mahālakṣmī.
By mantric water hands are to be purified and then Nyāsa
Shall be done upon fingers.
By ending-mantra bothsides of hands—for 6th Nyāsa. By
mantras from head to does Nyāsa shall be done.
50. Five Bījākṣaras are to be upon-head, face, chest on penis,
and legs. Other seven letters upon chest (for the saks
7 Dhatus—marrow, skin etc.)
51. 5 Aṅgas by 5 Bījākṣaras, 6th by Astramantra
ऐं ज्ञानाय हृदयायनमः, श्रीं एश्वचायं शिरसेनमः etc.
52. They are Jñānan, Aisvaryam, Śakti, Bala & Virya and
Tejas. 6 Aṅga Devatas in the order.
- 53-58. Good-park shall be remembered (after Nyāsa) which consist
Campaka, Aśoka, Punnāga, and Pātala, Covanga, Mādhavī,
Bilva, Devadāru, Nammeru, Mandāra, Parijāta etc eternal
trees,—full of flowers. Candana, Karṇikāra, Mātuliṅga,
Vanjula, Dāḍima, Lakuca, Ankola, Pūga, Kuravaka, Kadali
(banana) Kunda, Mandāra, Coconut and others having
scented flowers. Mālatī, Mallikā, jāti, Ketaḱī, Lotus, Pārantī,
Tulasī, Nandyāvarta, Damana,

All types of flowers (Seasonal) bending and decoratives)
In which park the directions have been scented due to slow
wind.

- 59- In the middle of that park where there are Kumuda, Utpala,
60. Paṇḍava (lotuses) saṅgararika, Kalhāra & Kuvalaya. and
beautified by the Śwan, Sāraṣa, Kāraṇḍa, Bhrāmna & Cakra,
etc. animals (birds).
- 61- A big lake—and upon the shore a Maṇḍapa decorated by
62. Pārijāta. illumining like rising-sun, cold like moon having
four doors, adored by golden-ups,
- 63- The Maṇḍapa has 8 boards made of jewels it has the
65. Gopuras made of Navaratnas. It has so many flags hoisted
made of gold stic It has the Pillars made of 9 Ratnas. It is
brightening due to the Dīpamāla, it is beautified by good
ventileny system.
66. It is beautified by several Patākas made of different coloured
clothes having small-Ghantas bells)
- 67 It is decorated by the ornaments made of gold since.
Māṇikya, Vajra, Vaidurga etc.
68. It is beautified by beautiful states, mats etc. for sitting
arrangements.
69. It is made of golden slates and it has all kinds of gold and
jewels.
70. The ground is decorated by, the several flowers like Ketaki,
Mālatī, Janti, Nandyavarta, Kadamabaka, Mallikā, Tulasī
& Campaka etc.
71. It is perfumed by scents made of Kasturi, Camphor, etc. in
all places.
72. Thus Maṇḍapa shall be assumed and in the middle of it
Mantri shall assume, Pārijātatre.
73. Under the Pārijāta-tree a Ratna-Simhāsana is to be assumed
Maṇḍahālakṣmī beseated upon it.

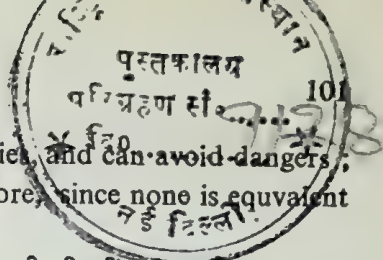
74. I Meditate on the Supreme Devatā. She is the lustre of the rising Sun, luminous with the crescent moon on her shining diadem and the garland she is wearing. She is decked with ornament set with gems. She is leaning forward as if with her breasts. In two of her hands She holds two lotuses. In one hand a heap of Śati, Paddy and in the other, the gem Kaustubha, Her face is illumined by her gracious smile. Her three eyes are like three full blown lotuses.
75. On her lotus feet are tinkling bells. The girdle round her waist is set with nine kinds of gems.
76. Her stomach is studded with pearls, rubies and pearls, is resting on her belly beautiful with its three folds. (Trivati).
77. Her navel is beautiful like an whirlpool in the waters of the Jāhnavī (Ganges). Her breasts are adorned with the paste of sandal, camphor and saffron.
- 78-83. Ropes of large pearls, like drops from the rain clouds adorn her. Her vestment is of Silk. Her Armlets of pure gold are studded with pearls and her wrists of shining gold are studded with rubies. Chains and collars of pure gold adorn Her neck resembling the conchshell is adorned, with various beautiful ornaments. Her gem-studded ear ornaments resemble the rising sun. Her beautiful lips are red like the hibiscus and coral. Her teeth are like seeds of the pomegranate. (Dāḍimba).
84. Her face is like the stainless full moon. Her three beautiful eyes are shaped like the petals of the lotus.
- 85-86. Her eyebrows excel in beauty the face of Anāṅga. Her nose vanquishes the beauty of the Tila flower. Her forehead puts to shame the beauty of the half-moon and the Tilaka there, is fragrant with the fragrance of musk. Her lotus face is adorned by curly hair like hungry black bees,

87. Her hair is fied up with the flowers of Pārijāta. The crown on her head is studded with priceless gems.
88. She is the abode of charm and beauty and the source of all greatness.
89. Thus meditating upon Devī one shall do 12 lakhs—Japa to 12000 Āhutiś Homa to offer food.
90. Seperately 10,000 Āhutiś of (Śrīfruits) lotus and Tarpaṇa (giving water) for 20,000 times.
91. In the Piṭham Śrī Bījam shall be called for and Mahālakṣmī Pūjā is to be done. Āsana (sitting) by Śrībījā—and Mūrti by Mūlamantra.
92. To Right-side—Kūmāra and to left side—Kāma are to be worshipped.
93. Aṅga Devatās are to be worshipped in the places previously told according to ritual rules and Umā etc. 8 Śakti Devatās in the order.
94. They are—Umā, Sarasvatī, Durgā, Dharaṇī Gāyatrī Devī & Uṣhā having lotuses in hands and well decorated.
95. The daughters of Jahri and Sūrya are washings her legs and Śaṅkhanidhi and Padmanidhi are holding Cāmaras & so these are to be worshipped.
96. Varuṇa carries umbrella and stands to East next, 9 planets of the worshipping the Rāṣi Devatā in the surround.
97. Next, Dig Gajās decorated by its teeth. They are Airāvata, Puṇḍarīka, Vāman, Kumuda, Añjana, Puṣpadanta, Sārva-bhauma, Supratika. Then Indra etc. lokapālas and outside of them their Astras.
99. Every day Devī shall be worshipped by sandal, flower etc. in the Agāmic way—with respects.
100. To, achieve a longer span of life one shall do Homa by Dūrva grass mixed with ghee for 10 days in the fire—for 1003 times.

101. One will live for 100 years by the Homa for 7 days by Jaggery and ghee for 1000 times.
102. By Sesamum & ghee can achieve longest span of life from Sunday onwards 10 days.
- 103- Definitely one attains health by sprinkled ghee-Arkasamitsa
104. Homa-and if a person meditates Devtā upon Surya while standing in water merged up to throat—and having the hands upwards then do the Japa for 1108 times—will get health & wishes.
105. If a person does Homa daily by Paddy for 1008 Āhuti he can become rich very soon.
106. One may do the same by the blossoms of Lakṣmi creeper or Nandyavarta mixed in ghee.
- 107- He attains supreme wealth and be respected by all human
108. being or hearan sacrifice the Appūpa (boiled rice) with Marīca, Jīraka, Coconut powder, Jaggery, with ghee etc. being controlled all sense-organs.
109. It is for 108, Daily results in richness with in 49 days. By Jaggery—rice—Homa—he can became the shelter for food.
110. 1008 flowers of Javā – creeper shall be done Home or shall do Japa while holding the Tilaka made of the juice of Nāgavallī.
111. And it results in controlling power of everything. Or he can attract the Brahmins by Brahma-tree and its samits-Homa.
112. One can attract Kings (Kṣatriyas) by Jāti flower, Vaiśyas by red lotuses, Śudras by blue lotuses.
113. One can attract ladies (women) by Madhūka flowers Homa ; After doing the Maṇḍala of 9 places decorated by Yantra—
114. Abhiśeka is to be done to achieve all perfection. Pots (Kalaśa) shall be kept upon those places.
115. Those shall be filled up by sacred-water after covering (rubbing) them by sandal pest, putting Durva and Akṣata in them, and covering by the clothes.

116. These are to be decorated by 9 gems and gold measuring one Karṣa ; In the pot Padma Yantra is to be kept.
117. Sandal, Śira, Camphor, Jāti, Kallola, Kumkum, White saffron Tamāla, & Cardamum shall be mixed and well powdered.
118. These are to be mixed in the water of all pots and some gems also shall be kept.
- 119-123. Lakṣmi, Dūrva, Sadābhadrā, Sahadevī, Madhuvrata, Murālī, Śakravallī, Krānta and Apāmarga—leaves ; Wheat green gram, long wheat, paddy Sesamum, red wheat rice, black gram. Etc. also shall be kept in it—Some fruits of Dhātri, Lakuca, Bilva, banana, & coconut also shall be kept, and then these flowers—lotus, Saugandhikā, Jāti, Mallikā. Bakula, Campaka, Aśoka, Punnāga, Tulasī, Ketaka, then, leaves—of—banana, Aśvanaltha, Plakṣa, Udumbara. The pots shall be covered by Brahmakūrca with cups with fruit & Akṣatās, then it shall be covered by clothes.
124. In the middle pot Mahālakṣmī shall be called to and be worshipped. In other 8 pots Umā etc. Devatās are to be worshipped.
125. Naivedyam (offerance) shall be done with good sandal flowers, camphor, agallochum and lights, then he shall touch the pots and do Japa of Mūlamantra, for 3000 times.
126. In the end of it a beautiful well made Piṭham shall be kept upon Sṭhandīla (One kind of Maṇḍala and upon piṭha, the king shall be seated.
127. It shall be adorned by beautiful garments and clothes and the flowers and Akṣatas shall be put by good women, upon it.
128. The respected scholars shall do blessings, the several (5) musical instruments shall do good Vādyam with Music ;
129. Now Deśika shall pick over the middle pot, remember the Mahālakṣmīmantra, Abhiṣeka shall be done in the order one by one pot.

- 130- Guru shall bless him by putting his hand upon king's head—
 132 like-wish you good, very good and wealth ; be prosperous, let the gods protect you, let you have all kinds of wealth thus taking bath, wearing the clothes & doing Ācamana, then salute Guru by Daṇḍanamaskāra, assuming him as God he shall be beautified.
133. By all means and then meals shall be offered to Brahmins : and then to poor, blind etc.
134. Big procession is to be done in the palace with his relatives. Thus he assumes him as satisfied.
135. Thus the king being done Abhiṣeka will win the enemies. A prince if he wishes crown will attain the same.
- 136- Women can get sons by this Abhiṣeka—this is to be done,
 139. at the time of diseases, bad results of Kṛtya-rites, or other elementary disturbances. It prospers all kinds of wealth and - welfare. Cures all diseases, avoid all sorrows, can protect the pregnancy, can give a longer span of life. It protects delivery-homo, can protect the gynec parts after abortion etc.
140. It can destroy the enemies from which one fears, & so the Abhiṣeka is for kings, this is suggested by Agamic Scholars.
141. A Yantra—(Padma) shall be drawn. In the Karṇikānamas Sadhya & Sādhakakarma shall be written. In the Kesaras Śrī-Śakti-Kāma-Śrī, and Śakti, Kāmā letters are to be written. Thus three Bijākṣaras are to be repeated for 8 times. Upon 12 leaves Mantra-varṇas and outside of it is the Kesara two-two consonants are to be written (16 leaves)—In the 16 leaves vowels are to be written By ऐ ही श्री वषट् It shall be surrendred. In the corners (60) ह् and रण्य are to be written.
142. This is Mahālakṣmīyantra which can prosper all kinds of wealth,



143. It can pacify all kinds of worries, and can avoid dangers; there is no use to appreciate more, since none is equivalent to this.
144. ॐ श्री ह्री श्री कमले कमलालये प्रसीद-प्रसीद श्री ह्री श्री महालक्ष्मि नमः
146. Thus. It is made of 27 letters and prospered of all kinds of wealth.
147. Hṛdayanamah is by 'कमले', कमलालये
शिरसे स्वाहा
प्रसीद शिखायै वषट्
प्रसीद—कवचाय हुं
महालक्ष्मि अस्त्राय फट्—Separately covered Śrībijākṣara
148. I Meditate always on the Supreme beloved of Śārngṣ (Viṣṇu). She is of the redness of Vermillion and is seated on a lotus. She is the gem of the ocean of beauty. She is adorned with a crown, armlets, garlands and ornaments. Waist chains, and the like. In one of her lotus-like hands is held the casket of wealth on the other a looking glass and on the other two lotuses She is surrounded by her hand maidens.
149. 10 lakh Japa, 1/10—11,000 Homa by honey-mixed Bilva-fruits in the previous method.
150. In above said order she shall be worshipped in Śrī Gitā piṭham, and Aṅgāvarṇa Devatās Śrīdhara etc. are to be worshipped.
- 151- Śrīdhara, Hṛsikeśa, Vaikuntha, Viṣṇurupa, Vasudeva,
154. Saṅkarsana, Pradyūmna, Anriuddha, are the Āvarṇ Devatā. are to be in Petal roots and then upon leaves.—Bhārati, Pārvati, Cāndri, Śacī & Damaka etc. are the Lakṣmi-bāṇas are to be worshipped in the endings of Petals—Then Anurāga, Samvāda, Vijaya, Vallbha, Mada, Harṣa, Bala, Tejās, then, Lokapālas & then their Āyudhas (weapons) outside of them.
155. If Mahālakṣmī is worshipped in this way, she stays with Upāsaka and forgets her consort also.
156. Without war one can get enemies' state by 1 lakh-lotuses Āhuti mixed in sandal-water.
157. The meets at palace to be attended while doing—Japa can take respects & awards—Dūrvā Devī, Mahalakṣmī, Viṣṇu-krantā, Madhuvrata, Muśalī, Śakravallī, Sadābhadrā, Anjālipriyā, Hari-sandal, Camphor, Candala, Aṅkola, Rocana.

159. Bilva, & Nāgakesara, all shall be well-powder by-turmeric—juice, then 1008 Japa is to be done then Tilaka—is to done, thus one who done. all these can put all under him always Upāsaka shall meditate upon Śrī bija & Śrī sūktā also.
 161. Sādhaka shall always be truthful. He shall face the west when taking his meals.
 162. He shall be gentle in speech and use scents & flowers. He shall sleep with a young woman on a pure bed.
 163. He shall not eat while he has oil rubbed over him, and not rub turmeric on his face, nor sleep when he is impure in any way.
 164. Must not do useless work and nor eat salt or oil itself.
 165. He must always be clean & avoid unclean food, and shall not cross Droṇa-lotus & Bilvas.
 166. Always he shall bear Sahadev, Indravallī, Śrīvallī, Viṣṇu-vallbha, Kanyā Jambu, Pravāla (conch-shall)
 167. Thus being fanatic and devotee of Viṣṇu can achieve greater lotus of richness, even not available for Gods.
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ŚĀRADĀTILAKAM

IXTH PAṬALA

1. Hereafter Bhuvaneśvarī will be discussed by whose knowledge, even Brahma (creator) etc. also achieved the highest welfare.
2. To attain perfection 'ह्री' is the Bījkāṣara suggested.
3. Ṛṣi is Śakti, metre is Gāyatrī, ह्रीं Devatā she is well-served by the vowels set.
4. With 6 Dīrghas Ṣaḍaṅganyāsa is to be done Nyāsa is to be done in destruction-creation order.
5. To achieve Devatā Bhāva, Mantranyāsa is to be done e g. :—
हृल्लेखायै नमः (upon head) गगनायै नमः Upon face, on (chest),
6. रक्तायै नमः करालिकायै नमः upon penis,
महोच्छुष्मायै नमः upon legs upon 5 faces i.e. (upper, eastern, southern western and northern.
7. fixe letters ह्रीं ह्रूं ह्रुं ह्रिं ह्रँ to be done Nyāsa and then Aṅganyāsa is to be done.
- 8 & 10. Brahmnn with Gāyatrī upon brow ; Viṣṇu with Sāvitri upon right cheeks—Nyāsa is to be done. Upon left cheek Mahesvara with Vagīśvarī. Upon left ear Dhanapati with Śrī. Upon face Sāma with Rati. Upon on right ear Ganapati with Puṣṭi in between ear and cheek Nidhi Devatās.
- 11-12. Mūlamantra Nyāsa upon face; then upon several parts of body Brahmām etc. upon the beginning of the throat, upon two breast left shoulder, heart, right shoulder, two sides, novel, brow, shoulder sides, stomach, besides shoulder, & chest.
13. By Mūlamantra Devī is to be assumed as spread upon whole body.
14. *Dhyāna*
She is the lustre of the rising sun. The moon is her diadem.

Her breasts are high, she has 3 eye and a smiling free, with two of her hands she is making the gestures of Vara and Abhaya and in the other two one held Aṅkuśa & Pāśa.

15. Japa of such mantra is to be done for 32 lakhs times, 1/12 Āhutiś shall be Homa by Aṣṭadravyas (8 materials) mixed with 3 sweets (Milk, honey and ghee).
16. Arghya (sacred-water) shall be given to sun and upon Sūnyamaṇḍala Pārvatī is to be meditated Pūjāyantra is—six angles 8 petals-lotus, outside of the circle, 16 petals,
- 17-19. *Six angled* (Śaṭkoṇa) shall be written in Karṇikā and then Pīṭham shall be worshipped with 9 Śaktis. They are Jayā, Vijayā, Ajita, Aparājitā, Nitya, Vilāsinī, Dogdhṛī, Aghorā, & Maṅgalā. Āsana by first Bījamantra and mūrti also by the same, after calling for the Āvaraṇa Devatās Devī is to be worshipped.
20. Hṛllekha etc. Devatās are to worshipped in middle, east, south, west to north in the order.
21. They are illumining like 5 elements, and carrying Vara, Pāśa, Aṅkuśa, & Abhaya gestures & weapon. Aṅgadevatās are to be worshipped in said places.
- 22 24. In six angles couples (two gods) shall be worshipped Brahman and Gāyatri are to worshipped in east-angle—bearing illumining stick pot, Akṣa, Māla and Abhaya gestures. In Nairritya Direction Viśṇu with Sāvitrī shall be worshipped—They carry conch, wheel, Gadā & lotus ; they wear yellow-clothes. In the Vayanya & angle Rudra with Sarasvatī shall be worshipped as they carry Paraśu, Akṣamāla and Abhaya, Vara, gestures.
- 25-26. In the Āganya, Kubera with Mahālakṣmī shall be worshipped, as carrying the pots made of jewels and 1/2 Maṇi & as he is embracing Mahā lakṣmī by left hand, and she is sitting upon his knee and carries lottuses in her hand.
27. In the east Kāmā with Rati ; Kāmā bears Bāṇa (arrows) Pāśa, Aṅkuśa and bow ; lustured like Javā flower, Rati is embracing her husband by right hand and by left hand she carries lotus and sitting upon his knee.

- 29-30. In Isāna, Vighnarāja with his wife shall be worshipped. He carries, thread, Pāśa and he is touching the head of his wife. He does not have clothes, but carries a vessel full honey, He carries a blue lotus and a cup full of jewels.
- 31-32. His wife Puṣṭi, is lustured like Sindūra flows and She is very proud. She has red lotus & flag. She is also not having clothes but he is embracing her.
33. These should also be worshipped, two Nidhis, Gems and the Aṅgadevatas viz :—
34. Anaṅgakusamā, Anaṅgakusamāturā, Anaṅgamadanā, Anaṅga-
35. madanāturā, Bhuvanapālā, Gaganavega, Śāśirekhā, Gagana-rekhā,
- 36.-37. They are red in colour and carry Pāśa, Aṅkuśa, Vara & Abhaya Gestures. Then 16 others in 16 leaves. Karālī, Vikrāī, Umā, Sarasvatī Śrī, Durgā, Lakṣmi Śruti, Smṛti, Dhṛti, Śraddhā, Medhā, Mati, Kānti & Āryā.
- 38- They carry Sword and Kheṭaka, black in colour, and respectful.
39. Outside of them the servant-Devatās shall be worshipped. They are Anaṅṅarupā, Anaṅgamadanā, Madanāturā, Bhuvanavegā, Bhuvanapālikā.
- 40-42. Sarvaśīśirā, Anaṅgavedanā, Aṅgamekhla, these Devatās carry a cup (Caṣaka), handfan, pan, umbrella, Cāmaras, Aṃśuka flower outside the Lokapālas well-decorated all kinds of ornaments. Vajra etc. weapons shall be even outside of there worshipped. Even the Gods themselves worship Śakti like this ; what about the human being.
43. By this Padmahoma, doing by Aśvatha-Samita with three sweets mixed one can attract Brahmin king verysoon.
44. By taking bath by 25 Palāśa flowers (done Japa) and for his wife by 25 lotus flowers (done Japa) everyday will result in all kinds of wealth.
45. If a person drinks water (done Japa for 25 times) in the morning, will attain super wisdom & become the learned poet.

46. One can attract a king and put under his control by having Tilaka done by camphor, agallochum, Kumkun.

47-48. One shall do a doll made of rice powder and eat on Sunday assuming the life init and he can attract and put under control a king, a man or women.

49. By 3000 Japa one can get his beloved girl. To achieve name and fame one shall eat the rice (done Japa).

50. To a pregnant, woman, if it is shown (Yantra written in ashes upon a slate, she will have nice delivery, (painless).

51. *Triguṇita Yantra* :— In the upper triangle Śakti bijam shall be written; in the middle Sādya & Sādhaka Karma or to be e g. : “देवदत्तस्य यज्ञदत्तं वशं कुरु कुरु”, then in the ending of triangles a circle is to be done by Three Śakti bīja mantras. In the two sides of triangles ह्रि & ह्र shall be written and covered by Varṇamālā with ई ; thus the Trigūṇita yantra is the give of Saubhāgya & wealth.

52. *Ṣadguṇitāyantra*—In the middle Bijākṣara, Sādhya name in the Bijakasara, (e.g.: previously told).

One covering (surrounding) by 5 Śakti-bijākṣaras (ह्रीं)

in the innerside second covering by 5 Shri ,, (श्रीं)

,, ,, third ,, 5 Kāmabīja (वलीं)

then in the six angles Sādhya, Sādhaka and Karma (name). Then Sādhak's name with Anuswāra in upper 3 angles, and Sādhaka's-name with Visarga in lower 3 angles ; in the endings of angles ई ; in the sides of six angles ह्रिट्, ह्रः ; then upon the healls of six angles, coalition is to be done by ह्रीं ;

53. In the major direction angles क्ष and subdirected angle लृ shall be written. This is Ṣadguṇita which can give all perfection.

54. *Dvādaśaṅguṇitayantra* :—In 12 angles Sādhya, Sādhaka-Karma with Bijākṣara-covered by Vyāhṛti (Bhūr ; Bhuvah, Savāh) and 'दुर' is to be written in all 12 angles. In both the sides of 12 angles 2-2 letters of Gāyatrī shall be written, in the endings of 12 angles 12 ह्रीं shall be written ; covered by Tristubha (told in 22nd Paṭala) in the opposite way ; Both the sides of angles

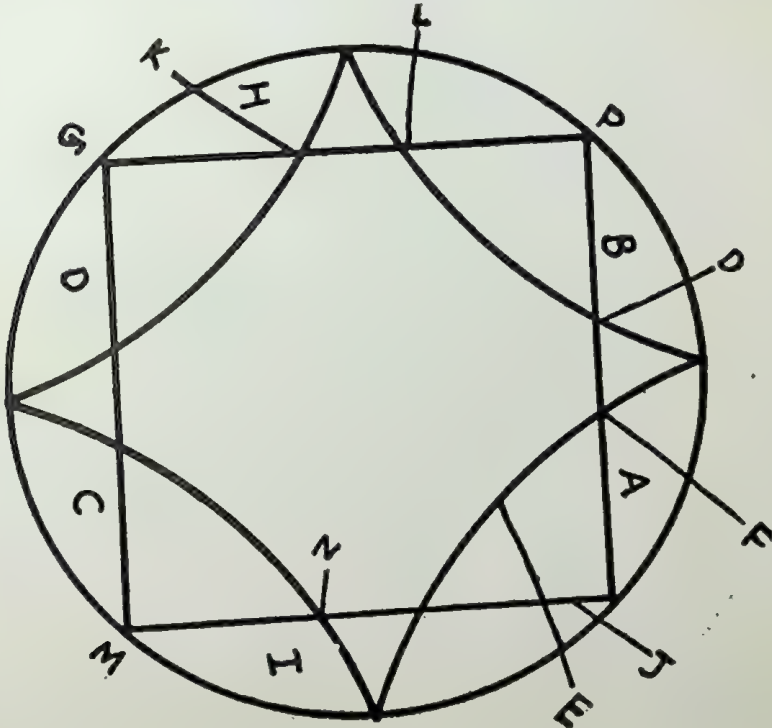
ग & भ ; In major directed angles हं and in sub-directions angles लृ shall be written.

55. The 12-guṇitayantra can give protection, fame, wealth and can destroy all enemies.
56. A Putra-prada yantra is to be written like this a lotus having 6 petals. In the middle ह्रीं, covered by vowels.
57. A Vaśyakara-yantra is like this—In Ṣaṭkoṣa ह्रीं shall be written in all angles and once again ह्रीं inserted with Sādya Sādhka names are to be written.
58. Thus a mantra made is ऐं ह्रीं श्रीं shall be taken for the attainment of Puruṣārthas (aims of the life).
59. Ṣaḍaṅganyāsa is to be done by ऐं ह्रीं हृदयाय—ऐं ह्रीं शिरसे - etc. Other Nyāsas shall done in pre-told method.
60. *D'iyāna* :—She is covered like vermilion, She has 3 eyes, she has a crown of rubis which is brightening like the moon. She has smiling face and large breasts, She holds a Caṣaka (cup) filled with gems, a red lotus. Her leg is resting on a gem studded jar ; She has a fine looking.
61. 12 lakhs Japa—1/10—12,000 Homa by Pāyasa mixed with sweets. In the Pre-explained Piṭha.
62. One can achieve the word-wealth by the Homa in the pre-told-way worships by sandal etc. also.
63. Within a year one can become a poet by Brahmī-ghee. Homa by materials mixed with salts results in attraction of men, women, or kings, (deffinitely).
64. One can control the 3 worlds also very soon by doing Homa by four-inches flowers sprink led by sandal water.
65. By red-lotuses mixed in sweets, (10000 Āhutiḥ) one can attain the Kingship ; Etc. by rice with sesamum.
66. Pretold rites also shall be done.
67. Tryakṣari (3 letters) is ऐं ह्रीं ऐं.
68. Aṅganyāsa ह्रीं ह्रीं ऐं हृदयाय नम etc. middle-vowels.
69. She is golden coloured, moon is on her forehead. She bears Vara-gesture, red lotus, Caṣaka full of gems & Abhaya

gestures ; Ropes of pearls shine over her breasts, She has 3 luminous eyes, and is seated on a red lotus. She is the beloved of Hara, She is eternal.

70. 1 lakh Japa 10000 Japa.—by Palāśa flowers, or Rāja-flowers mixed in ghee is to be done.
71. Paramesvari is to be worshipped in the Pitham where Hṛllekhā etc. are to be worshipped—beginned with the middle. They are pretold.
72. Couples shall be as pretold—Aṅgapūjā etc. In the Kesaras. Matr Devatās are to be worshipped.
- 73-75. *Dhyāna*—They are sitting upon the knee of Bhārava, smiling, ladies, Bhairavas are 8 in number ;—they one Asitaṅga, Ruru, Caṇḍa, Krodha, Unmatta, Kapālī, Bhīṣaṇa, & Saṁbhārī. They have Śūla, Skull, Pretā, Ḍamaru, elephant-skin, and fearing but adorned by curly hair.
Matri Devatās of beginned with Dirghās
and Bhairavas „ „ Hṛsva letters
76. In 16 leaves Karalī etc. pretold Devatās to be worshipped. Outside Anaṅgarupa etc. outside of it Lokeśa & then Astra Devatās.
77. Thus according to ritual rules only Devī shall be worshipped. He can attract ladies, kings & girl.
78. By this mantra if one does Homa by ghee, can attain wished wealth ; or by fumally flowers also.
79. By doing Japa one will not in shortage of food even he will not be sick and he will have a longest span of life.
80. A mantra consisting 3 letters ॐ अं ह्रीं क्लीं can attract all people. Ṛṣi etc. as pretold and by Bījāṣasa Aṅganyāsa is to be done.
81. She is seated on a lotus. She has two gestures of Vara and Abhaya. She has Aṅkuśa & Pāśa, She is lustured like a crore morning-suns. She has 3 eyes and She is Ādisakti.
82. 24 lakhs Japa and 24000 Homa, being controlled all sense organs.
83. Then 24000 Āhutis Homa by Sesamum water mixed or by the Samita taken from milky-trees mixed with curds, honey and ghee.

84. She shall be worshipped in the above method upon the 9 Śakti-piṭham being called for Hṛllekhā etc.
85. Hṛllekhā etc. are to be worshipped first in Karṇikā. Aṅga-devatās in Kesaras, Mātṛ devatās in leaves.
86. Then Indra etc. lokapālas and outside of them—Astra. Thus by this kind of worship one can become fire.
- 87-90. He will be respected everywhere being like sun even in the night the house seems to be full of lights where he stays due to the impression of the mantra. One shall do Homa at night by mustard mixed with ghee and by this he can attract the king & queen.
- By rice-Homa one way become the master of food grain
 By lotus-Homa " " " rich
 By Raja-flowers " " " poet
 „ Sesamum " " " healthy
 „ ghee " " " have longer span of life
- But other pre-told rites also shall be done.
91. *Ghaṭārgala Yantra* :—8 Argalas to be written in 8 directions, in the middle Pāśa etc. 3 letters to be written. 'आं ह्रीं क्रौ' ;



then Aṅga mantras are to be upon the angles (internals) ; two two letters of the vowels are to be written upon in the 2×8 angles, of first circle drawn upon internal angles. Upon the Argalas 2 sets of 6 letters and ल य व र with vowels shall be written ; and then two lines to be drawn to write Indra varuṇa etc. lokapāla.

92-93. Upon shoulder line A हं हां हि shall be written

"	"	B लीं लं लि	"
"	"	C लैं लैं लैं	"
"	"	D लौं लं लः	।
"	"	E ह्यं ह्यां हि	"
"	"	F ह्यीं ह्यं ह्यूं	"
"	"	G ह्यैं ह्यैं ह्यौं	"
"	"	H ह्यौं ह्यं ह्यः	"
"	"	I वं वं वि	"
"	"	J वीं वं वूं	"
"	"	K वैं वैं वौं	"
"	"	L वौं वं वः	"
"	"	M हं हां हि	"
"	"	N हीं हं हूं	"
"	"	O हैं हैं हौं	"
"	"	P हौं हं हः	"

श्रीं is to be upon Kesaras and Mūlamantra upon Petals, in the order of 3 lines. It is to be covered by आं हीं क्रीं, and by Varṇamāla in the order and opposite order, the Ghata Pithik shall be in Padmamandula, and covered by the face of Padma mandala. This is called Ghaṭārgala.

94. A mantra is "आं श्रीं हीं क्लीं, क्लीं हीं श्रीं क्रीं made of 8 letters. कामिनि रञ्जिनि स्वाहा is another 8 lettered Mantra.

95. 16 letter red mantra is—हीं गौरि रुद्रदयिते योगेश्वरि सर्वम्मं फट् स्वाहा"

96-99. The Yantra written in Bhūrja-leaf and have this in throat, upon head, can attract all humans especially the kings. It shall be written in blue-salte and it shall be rolled and kept upon the chest ; it shall be put into the pot full of 3 sweets and

then. Worshipping it by sandal and flowers etc. in the night shall be put ; Mūlamantra Japa is to be done for 8000 times.

- 100- Within 7 days one can get his beloved girl fall into lust,—Or
101. written Yantra in Bhūrja leaf shall be rolled and kept in a copper-tube, silver-tube or golden tube ; it is to be kept in a pot and worship shall be done accordingly.
102. Touchings that 1200 Japa is to be done, Abhiṣeka is to be done and Yantra is to be four upto Śikhā.
- 103- One will achieve (attractive personality) Kānti, Puṣṭi, money,
104. health and fame. If a man writes this Yantra upon the wall respects daily with work and Saturns, Piśācas etc. heavenly bodies can not afford even to him. If a soldier keeps this Yantra written in his helmet, he will kill many enemies in the battle like Arjuna.
105. *Another Yantra* :—In the Ṣaṭkoṇa Yantra. Sādhya-etc. shall be written in the middle with अं & कौ—Same shall be repeated even upon the angles.
106. If it is written upon Bhūrja leaf it can attract every thing & can give health, wealth and even victory in the battle.
107. *Another Yantra* :—अं ह्रीं कौ shall be written thrice in the middle with Sādhya, Sādhaka & Karmānan upon Bhūrja-leaf-upon the Kesaras vowels. i.e. of Vargaṣṭāpatras—8 × 8 leaves.
108. This is the best Yantra and results in health, wealth, Saubhāghya, victory etc. perennially.

ŚĀRADĀTILAKAM
XTH PAṬALA

1. Here after Tvaritā will be explained which can give the result quickly.
2. ॐ ह्रीं हुं खे छे क्षः स्त्री हूं क्षे ह्रीं फट् is 10 lettered.
3. R̥ṣi is Arjuna, metre is Virāt, Devatā-Tovarita which can give Puruṣārthas.
4. Nyāsa is by the same letters except श्री upon-head, forehead, throat, chest, navel, penis thigh, knees, leg from ankle to knee and legs.
5. Ṣaḍaṅga is to be done by खे etc. letters
6. e.g. :—खे च हृदयायनमः च छे शिरसे नमः छे क्षः शिखायै नमः etc.
7. *Dhyāna*—I adore Devī Kairātī who is Śyāmā and whose head is adorned by the tail feathers of a peacock. She is laimented with leaves and ropes of red Gunjā seeds, rest on large breasts. Eight great serpents adorn her ears, arms waist and toes, She has 3 eyes and her hands are uplifted to grant boons and dispel fear.
8. 1 lakh Japa—1/10 i.e. 10000. Homa by Bilva Samits mixed with sweets.
9. In the following order Tvaritā is to be worshipped in the Piṭham where Hṛllekhā is called for.
10. Āsanamantra is - क्षं हुं हं वज्रदेहं पुरुषं
11. हिगुलु हिगुलु गर्जं गर्जं हं हुं क्षां पञ्चाननाय नमः (Piṭhamantra is another name).
- 12- Āsana shall be given by this and Mūrti is to be assumed by
13. Mūlamantra, In the Kesaras Gāyatrī shall be worshipped with Āṅgadevatās. Beginned with. Śrībija these Devatās are to be worshipped Humkāri, Khecarī, Cāṇḍā, Chedinī, Kṣepaṇī.

- „ Kodrava, Kandana and Nimba (lemon) also the same,

29. By Black-gram enemy becomes dumb.
 „ Akṣa-Homa (Bibhita fruits) enemy becomes-mad.
 10,000 Homa—Āhutis and Japa also for 10,000.
30. By Japa-water—if one takes bath, it cures all diseases, even a drop of water taken can cure poisons.
31. By this mantra one shall give medicine to diseased person.
 That will result in cure.
32. The Trilohī mudrikā, (3 metals), achieved by this mantra cures the Kṛtya's bad results and all diseases.
33. Can give all kinds of wealth and can attract all ; anything wished will be attained.
34. *Yantra* :—In a lotus having 10 petals, Māyā 'ह्री' shall be written with Sādhya, and ॐ etc. 10 letters in mantra ; and in Śaṅkoṇa Bijākṣara.
35. This is the Tvaritā yantra which can avoid Kṛtya's bad results, avoids fearance from serpents, thieves etc. and especially it gives victory.
36. *Another Yantra* :—In eight petals lotus—हुँ and Sādhya shall be written in the middle in ' ' , eight mantra letters in eight petals, outside of them, it shall be surrounded by ह्री thrice, face shall be like a pot and this yantra is attracter and promoter of wealth, welfare and destroyer of fearance.
37. *Yantra* :—12 × 12 lines shall be drawn ; (121 squares) and in the middle Sādhya with Tvaritā shall be written from Isānya direction 12 times mantra shall be repeated without ह्री. In the endings of lines—Triśūlas shall be done, even for once Japa will result in avoiding the poisonous Kṛtya rites and can enrich the Sādhaka.
38. *Yantra* :—10 × 10 lines – 81 squares. In middle square ठं and Sādhya etc. in ठं shall be written. Surrounded square जूसः shall be written. In other squares Śrī shall be written in lines जूसः वषट्, शस्त्रं फट् shall be written in all directions (4).
39. It shall be adored by the 'व' kāras like a rope and 'ठ' kāras like Mālā. This Anugrahacakra shall be beemed by gold, silver etc.

40. By this one can avoid all kinds of disturbances and diseases and live for a longer span of life, can see sons, grandsons and prosperity.
41. *Yantra* - श्री सा माया यामा सा श्री ।
 सानो याज्ञे ज्ञेया नोसा ।
 माया लीला लाली यामा ।
 याज्ञे लाली लीला ज्ञेया ।
42. $8 \times 8 = 64$ squares. Beginned with Nairṛti-direction श्री सेत्यादि Ramāmantra shall be written and in the outside Tvaritā mantra shall be written. By 'ल' kāra it shall be covered.
43. This Cakra shall be kept upon a golden plate anywhere in the country, in the city, or town or in a house ; there the cattle-wealth increase and subjects will be nice in behaviour.
44. *Mantra* :—‘हुं खे क्षः’ is another mantra consisting three letters—name Trikaṇṭakī—Āṅganyāsa is to be done by repetition of mantra.
45. May the three eyed Devī dispel all your fears. She is blue below by the navel, red below the neck, and her face is white ; She has four mouths with fierce fangs on the four sides of her belly and is terrific to behold. In her hands she is holding two lights, a conch shell and a Cakra. In her matted hair is the crescent moon.
46. Japa for three lakhs—1/10—10,00. Āhuti by ghee in the pre-told way Trikaṇṭakī shall be worshipped.
47. The bad positioned planet will leave him if he meditates Her being done Triśūlamudrā by hands and touching the person whose fate is not good.
48. ‘क्षे स्त्री क्षे’ is another Vaśamkaramantra. By two time the letters Āṅganyāsa is to be done as pre-told.
49. Devatā pre-told shall be meditated by 3 lakhs Japa. Men attract girls by 30,000 Āhuti, Homa by ghee.
50. Fifteen letters-mantra is—ॐ ह्रीं ऐं नित्य विलन्ते मदद्रवे वाङ् माया स्वाहा —.

51. Aṅganyāsa is to be done by 2-2 letters of mantra accept
वाङ्माया—
52. & 53 One shall assume a Triangle island in the middle of Sura.
liquor—ocean, Māṇikya-Seat (mandapa) in that island, a
throne made of rubbies in it, a lotus upon the throne and
Devī in the lotus shall be meditated. The island has many
Kalpa-trees, it is full of music by cuckoos, good-weathered
by light-wind.
54. It contains Bhṛṅga-creeper, lustered like morning sun. She is
the most beautiful in three world.
55. Adore Nitya ; She has the young moon, on her forehead, She
is red and three eyed. She is carrying a P śa and an Aṅkuśa,
the wish granting-creeper, and a skull and is playing on the
melodious Vīṇā.
56. Three lakhs Japa—30,000 Homa : Pīṭha with four Śaktis
shall be worshipped.
57. आं वामायै नमः— in Isānya angle
ईं ज्येष्ठायै नमः—in Āgneya ,,
58. ॐ रोद्रीयै नमः —in Nairṛti ,,
ऐं गुह्यशक्त्यै नमः—in Vāyavya ,,
59. Māyabīja is to assume sitting and Mūlamantra is to assume
idolship. However in the following method Devī shall be
worshipped here.
- 60-62. Aṅgārcana is by following Devatās in petals. Nityā
Subhadra Mangalā, Naravīriṇī, Subhagā, Durbhagā, Manon-
maṇī and Rudrarūpā. For these Devatās vowels (8) shall be
used (before) with Aṅsusvāra accept one, last and neuter gender
vowels. These Devatās are busy in playing Vīṇā, red in colour,
good servants, well-dressed and good looking.
63. Upon the eight petals five Anaṅga etc. shall be worshipped.
Anaṅga, Smara, Manmatha,

64. Kāma and Māra, bearing five arrows, Pāśa, Aṅkuśa and bow ; they are red in colour, and they have high hips, their Bijākṣara is क्लीहः ।
65. Ten Śakti names : Rati, Virati, Pṛiti, Viprīti, Mati-Durmati, Dhṛti, Vidhṛti, Tuṣṭi and Vituṣṭi.
66. Two-two stand besides five Kāmas. Pre-told they were adorned by all kinds of ornaments ; they are smiling.
67. Bijākṣaras for these are 'जं जां जिं जीं जुं जूं जों जौं जं जः', then Lokapālas outside of them.
68. Thus Devī is to be worshipped who is not available even for Gods and shall be blessed by Her.
69. ऐं क्लीं नित्यं क्लिन्ने मदद्वये स्वाहा is the twelve lettered mantra.
- 70&71. Saṁmohana Rṣi, Meter Nivṛt and Devatā-Nityā ; with six Dīrghas. Śadaṅga shall be done. Dhyāna is—meditate upon the wife of Śiva. She has got the half-moon on her forehead, and red in colour. Her raiment, ornament and decorations are all red. She has three eyes and elated with wine. She has lotus, Pāśa, goad, and skull filled with wine. She is the adored of the immortals.
72. Japa—four lakhs—Hoṃa by Madhūka flowers-mixed with sweets—for 10,000 Āhutiś and can pacify one's teacher.
73. Upon the Śaktipiṭham Devī shall be worshipped in the following way. Aṅgapūja is as pre-told and other Śaktis are to be worshipped.
74. Nityā, Niranjanā, Kṛinnā, Kṛedīnī, Madanāturā, Madadravā, Drāviṇī, Draviṇā are eight Śaktis.
- 75&76. They carry blue lotus, skull, their eyes are like red lotuses ; then Lokapālas are to be worshipped in the end with their Vāhanas (Vehicles) and weapons. After attaining the perfections ; Mantra is to be done Japa upon the bed ; while willing to join with some lady—no doubt the lady comes to his bed very soon.

77. ऐं ह्रीं नित्ये क्लिन्ते मदद्रवे स्वाहा is another mantra having twelve letters to achieve attraction.
78. Ṛṣi is Aṅgiras, metre is Triṣṭup, and Devatā Vajraprastāriṇī-fulfiller of wishes.
79. Ṣaḍaṅga Nyāsa is by ऐं and Vajraprastāriṇī shall be meditated being attentive.
80. We seek refuge in the mother who is seated on a lotus of twelve petals, on a red boat, in an ocean of blood. She is red, on her red forehead a crescent moon is shining. She has three eyes and smiling face. She has a Pomegranate, arrow, noose and goad, the bow of Kāma and a skill. She is bended due to her large breasts.
81. One lakh-Japa, 10,000 Āhutiḥ. Homa, by Rāja-Samits.
82. Devī shall be worshipped upon Śaktipiṭha by red flowers : Aṅga Devatās as followers shall be worshipped in Kesaras.
- 83 & 84. Hṛllekhā, Kledinī, Klinnā, Kṣobhinī, Madanāturā, Nirāṅjanā, Rāgavatī, Madanāvatī, Mekhalā, Drāviṇī, Vegavatī (& Kāma) totally twelve in number.
85. They have skull, lotus, and they are red in colour. Then Mātṛ Devatās in directions and sub directions and Mantri shall meditate with devotion.
86. He will be away from poverty, diseases and live for hundred years, even he can attract the world.
87. Daily while washing the face, putting tilaka, one shall do Japa, and even while chewing the pān, can become attractive person in the world.
88. श्रीं ह्रीं क्लीं is the Traipuṣa mantra—of three letters.
89. Ṛṣi is Sammohana, Meter is Gāyatrī, Devatā is Tripuṣa, Aṅganyāsa is to be done by doubling the three letters of Mūlamantra.
90. Devatā shall be meditated as in beautiful Pārijāta-park, a maṇḍapa made of pearls, upon the throne made of jewels,

well-decorated by Ṣatkoṇa under the eternal tree (Kalpa). *Dhyāna* :—She shall be meditated as seated on two lotuses placed one above the other on a beautiful throne placed on the pericarp, decorated by a Ṣatkoṇa (hexagon). The seat is placed on a jewelled altar under a charming canopy under a Kalpa tree, in the middle of a forest of Pārijāta trees.

91. Meditate on the premordial Śakti. She is golden lotus in colour, leaning forward due to her large breasts. She is adorned with jewelled two-rings, girdles, neekchains, etc. She has a jewelled crown on her head and three eyes. In her lotus hands she has a bow, a noose, two lotuses, a goad, and flowery arrows.
92. She is surrounded by her maidens, who have large breasts and are carrying fly-whisks, boxes containing betel leaves, and mirrors. Devī is looking at her votary with eyes which are raining, as it were a shower of nectar on him.
93. Twelve lakhs—Japa, 12000 Āhutiṣ. Homa by Bilva and Aragvadha Samits mixed with sweets.
94. Japā-flowers also may be used for Homa and teacher shall be pacified by charity of money. Śakti shall be worshipped upon the Pīṭha of Hṛllekhā.
95. Lakṣmī etc. shall be worshipped in Āgneya etc. directions. She is like gold in colour and she has two lotuses and Vara-Abhaya gestures
96. (She is with) Hari having wheel, conch, Gadā, lotus and golden colour, She has Pāśa, Aṅkuśa, Abhaya and Vara, and Japā-red in colour.
97. She is with Hara having, Mṛga, Ṭaṅka, Abhaya and Vara gestures and golden colour and She carries blue-lotus and ruby-coloured.
- 98 & 99. Thus Lakṣmī and Viṣṇu, Gauri and Hara, Rati and Smara are to be worshipped all round her beginning from the south eastern corner and, two games conch and lotus are to be worshipped on either side, and the Lokapālas are to be worshipped in their feminine aspects.

100. With devotion one worships daily and can become a versatile poet and rich.
101. Even he enjoys worldly affairs for longer period—*Aśwārūdhā mantra* :— of thirteen letters is
102. ॐ आं ह्रीं क्रौं परमेश्वरि स्वाहा
103. 2,1,1, 2 5 and 2 letters shall be taken respectively for Śadaṅga nyāsa and Dhyāna is to be done.
104. Meditate always on her who is seated on a horse. She is red and beautiful crescent moon on her forehead. She has three eyes. She is adorned with beautiful garlands and bending forward with the weight of her breasts. With her left hand She is pulling the Sādhyā (woman against whom the rites are directed) who is tied by a noose and is helpless with an access of love and in her right hand is a golden-cane.
105. Five lakhs—Japa—1/10-50,000 Homa—by ghee worship upon Śakti Pīṭham.
106. By the Homa of rice mixed with ghee one will achieve the wished goal.
107. By the Homa salt mixed with sweet one can attract the kings and even the ladies by the same way.
108. *Yantra* :—Out of sixteen squares middle four squares shall be used for writing ॐ will Sādhyā's name and in other twelve squares twelve Mantra-letters—by which one can attract anything.
109. *Annapūrnā mantra* :—ॐ ह्रीं नमो भगवति माहेश्वरि अन्नपूर्णे स्वाहा is the seventeen lettered mantra—Aṅganyāsa is by ह्रीं and then Dhyāna is to be done.
110. Adore Bhagawati—She is red and clothed in beautiful raiment. She has the young-moon on her forehead and is bending forward with the weight of her large breasts. She is looking pleased as she is watching Śiva who is dancing in front of her having a crescent-moon upon his head. She can give good and remove the sorrows of world.
111. Japa is to be done for 16,000 times 1/10 of it for Homa (1600) by rice with ghee.

112. She shall be worshipped upon Śakti Pīṭham with Aṅga-Lokapāla and Āyudhas and in the morning 108 Japa is to be done.
113. It results in rise in rice and wealth.
Padmāvati mantra: is seven lettered—ह्रीं पद्मावति स्वाहा by which one can attract everything.
114. Aṅganyāsa is by ह्रीं and Dhyāna is .
115. She is seated on a lotus. She holds lotuses. She has three eyes, and red of colour and wearing all kinds of ornaments. Her face is beautiful like lotus.
116. Five lakhs—Japa, 50,000 Āhutiś Homa by ghee. In Śakti Pīṭham she shall be worshipped with Aṅga Devatās and Āvaraṇa Devatās.
117. Aṅgapūja on the filaments and Mātṛ Devatās upon the petals, then Lokapālas, outside even to them—Astra Devatās—shall be worshipped.
118. Thus who worships the Mantra by Japa, Homa etc., will become attractive for beauty maidens.
119. In the Ṣaṭkoṣa ह्रीं in the middle other letters in the angles, covered by the letters—is Padmāvati Yantra.
120. ॐ shall be put upon head while meditating Devī as in the form of words ; ह्रीं shall be put upon—eye-brow while meditating upon Bhuvaneśvarī.
121. अं and ञः upon-eyes, while meditating upon Sun, ‘उ’ upon the
face circle ” ” moon
122. Upon-tongue - श्री— , ” Lakṣmi
स्वाहा upon checks ” ” Gajendra
123. Thus Amaṭhyanyāsa shall be done daily to get fame, wealth, shining and wisdom.

ŚĀRADĀTILAKAM

XI PATAŁA



Dr. K. Śastry Kavalākh

- 1 & 2. Next I narrate Durgāmantra which can give visible and invisible results (fruits) “ह्रीं दुं दुर्गायै नमः” is Durgāmantra.
3. Ṛṣi is Nārada and metre is Gāyatrī, Devatā-Durgā, She can avoid wicked and dangers.
4. Śadaṅgas shall be done by Mūlamantra with ह्रीं etc. without नमः—as per the ritual rules.
5. May Durgā destroy all the evils which beset ye ! She has three eyes and sitting on a Lion. Moon is on her forehead. In her emerald coloured hands She carries a conch shell, a bow, a discus and arrow. She is wearing armlets, garlands, wristlets, and girdles and toe-rings with tinkling bells thereto. Her ear-ornaments are set with brilliant gems.
6. Eight lakhs Japa 8000 Āhutis for Homa by Pāyasa or Sesamum mixed with sweets.
7. Pīṭham shall be worshipped consisting of nine Śaktis. They are Prabhā, Māyā, Jayā, Sūkṣmā, Viśuddhā.
8. Nandinī, Suprabhā, Vijayā, Sarva Siddhidā. These shall be worshipped by the vowels except अ इ उ and neuters.
9. *Simha mantra* is ॐ वज्र नख दंष्ट्रा युधाय महासिंहाय हुं फट् नमः—
10. Āsana shall be given by the same and mūrti is to be assumed by Mūlamantra. Devī shall be called for in the idol and be worshipped.
11. First Aṅga and Āvaraṇa devatās, then Śaktis upon leaves shall be worshipped. They are Jayā, Vijayā, Kīrti, Prīti, Prabhā.
12. Shraddhā, Medhā and Śruti. In the endings of leaves their weapons shall be worshipped by first letters of their name respectively.
13. Wheel, conch, discus, sword, pāśa, aṅkuśa, arrow, and bow are the weapons; then Lokapālas then their weapon outside even to them.

14. Thus after attaining the perfection by Japa etc. Sādhaka shall start to practice and establish.
15. Nine pots (by the mantra) made of jewels, golds etc. upon the nine squares.
16. In the middle Devī and upon other Jayā etc. and by the water worshipped in them king shall be sprinkled (Abhiṣeka).
17. Thus the king can win the enemies; Sādhakas will win, diseased will be cured.
18. Sonless will get a good son if she is sprinkled by this water. Ghee also can remove the severe fever. Ashes done Japa is more effective for pregnant.
19. In the middle ॐ and Sādhyā Sādhaka and Karma-names in the middle of Bijākṣara in eight petals eight Mantra-letters covered by Triṣṭhup (22nd Paṭala) and Mātṛkās—is called Daurga yantra.
20. This can remove any diseases, thieves and serpents, it gives victory to men, and peace to pregnant.
21. Mahiṣamardinimantra is of eight letters—
“महिषमदिनि स्वाहा”
22. Anganyāsa is to be done like—
महिषमदिके हुं फट् हृदयाय नमः
महिषशत्रो शाङ्गी हुं फट् शिरसे स्वाहा
23. महिषं भीषय भीषय हुं फट् शिखायै वषट्
,, हन हन ,, कवचाय हुं
24. महिषं सूदनि ,, अस्त्राय फट्
Thus Pañcāṅganyāsa shall be done.
25. *Dhyāna* :— She is the colour of emerald. She has a third eye on her forehead. She is adorned with gems on her head and ears. She is seated on the head of a buffalo. She is holding a discus, conch, sword, shield, arrows, bow, spear and threatening gesture. The moon is on her head. I adore her.
26. Eight lakhs-Japa 1/100th Homa (8000) by sesamum. Thus Mahiṣamardinī shall be worshipped on pre-told Pīṭham.
27. Upon leaves (petals) Durgā, Vasavarṇinī, Āryā, Kanaka-prabhā.
28. Kṛttikā, Abhayapradā, Kanyā and Surūpā shall be worshipped with Dīrgha-vowels in the order.

29. In the endings weapons—discus, conch, sword, shield, arrows, bow, spear and skull with य etc. letters.
30. Then Lokapālas and their weapons. By Sesamum Homa one can attract men and kings also.
31. By mustard seeds Homa one may stay away from the diseases, by lotuses one can win the enemies; by Dūrvā grass one can attain peace.
32. By Palāśa-blossoms one can attain growth.
 „ food grains „ „ food.
 by the feathers of crows one may increase enmity.
33. By pepper Homa enemy will die definitely. By meditating Her one can destroy evils, enemies, thieves, saturns etc.
34. *Jayadurgāmantra* :—

ॐ दुर्गे दुर्गे रक्षिणि स्वाहा

is ten lettered mantra.

35. ॐ दुर्गे हृदयाय नमः । दुर्गे शिरसे स्वाहा । दुर्गायै शिखायै वषट् । भूतरक्षिणि
36. कवचाय हुं । ॐ दुर्गे दुर्गे रक्षिणि नेत्रत्रयाय वौषट् । ॐ दुर्गे दुर्गे रक्षिणि
 अस्त्राय फट् ।
 is to do Śaḍaṅga nyāsa.
37. *Dhyāna* :—I adore Jayā Durgā who is worshipped by those who seek Siddhi (perfection). She is firmament is colour. Her fierce looks frightens the enemies. Crescent moon is on her forehead. She is seated on a lion. She has conch, discus, sword, trident, in her hands. She has three eyes. Her radiance pervades the three worlds. All the Gods surround her.
38. Five lakhs Japa 1/10th Homa by ghee and pacify the Brāhmins by meals.
39. Worship is as pre-told, speciality is—one can kill the enemies if he mutters the mantra in the battle-field.
40. Even in business one shall mutter the mantra and can win. Worship shall be done to Astra and weapon.
41. “ॐ ज्वल ज्वल शूलिनि दुष्टग्रहं हुं स्वाहा” is the Shūlinī Durgā mantra—fifteen lettered.
42. It can destroy bad results of bad positioned planets and evils. Ṛṣi is Dirghatama, metre—Kakup and.
43. *Devatā*—Shūlinī, respected by all Gods, Aṅganyāsa :—
 दुर्गे हृदयाय नमः । वरदे शिरसे स्वाहा ।

- 44-45. विन्ध्यवासिनि... । असुर मदिनि युद्धपूर्वप्रिये त्रासय त्रासय...कवचाय हुं... ।
देवसिद्धमुपूजिते निन्दिनि रक्ष रक्ष अस्त्राय फट् ॥ This is Pañcānganyāsa.
46. I meditate on Shūlinī. She is seated on a lion and is of the dark colour of the rain laden cloud. In her hands Shūla-etc. weapons and She has three eyes and has moon on her forehead. She is attended by four handmaidens who one carrying shield. She is the terror of the enemy army.
47. Fifteen lakh-Japa 1/10th ghee-Homa (Āhutis 1,50,000).
48. Devī shall be worshipped in pre-told Pīṭham then Āṅgapūjā, and Śaktipūjā is to be done upone leaves.
49. They are—Durgā, Varadā, Vindhyavāsini and Asuramardini, & Yuddhapriyā, Devasiddha-supūjitā, Nandini and Mahāyogeśwari
50. upon the ends of petals their Astras, (weapons) cone, discus, sword.
51. Gadā, arrows, bow, spear and Pāśa, then Dikpālas. Thus attaining the perfection one can fulfill his wishes.
52. Daily sacrifice of 1008 Āhutis by sesamum mixed with three kinds of sweets (honey, ghee and milk) may result in divine powers.
53. Daily if one sacrifices ghee for 108 Āhutis, he will achieve huge wealth within a year.
54. Dūrvā Homa will result in fulfilling all wishes, knife etc. weapons rubbed with ghee (done Japa) will bring victory.
55. Homa done by Aśwattha, or Arka Samits or Sesamum mixed with sweet can make the wished people being attracted. (come in control).
56. The bad-results of planets can be cured by the mantra (touching the person-being pronounced meditating upon the Devī, lusturing like clouds and having the weapons.
57. By this mantra one can destroy the poison of serpents, rats etc.
58. Mantric-arrows beaten upon the enemies will send back the enemy-army very soon.
59. One will not have any fractures upon his body, if he meditates Devī while entering into the battlefield.
60. The person will die whose name is taken in the Mantric Homa by Sesamum and mustard seeds for 1 lakh Āhutis,

61. One can arise enmity even between the two close-friends by the Homa of balls of cowdung.
62. Cowdung (not kept upon the ground) done Japa for 3000 times shall be put under a door can make constancy of the development (not having further developments).
63. This mantra can achieve anything.
"उत्तिष्ठ पुरुषि
64. किंस्वपि भयं मे समुपस्थितं यदि शक्यमशक्यं
65. वा तन्मे भगवति शमय स्वाहा" ।
is the 37 lettered Vanadurgā mantra.
66. Ṛṣi is Āraṇyaka, metre is Anuṣṭup, Devatā is Vanadurgā, who can avoid all sorrows.
67. To attain the oneness of Devatā, Her letters (of Mantra) shall be kept upon the several parts of the body. The parts are—
68. excretion, penis, base, stomach, sides, heart, breasts, throat ; and face, nose, cheeks, eyes, ears, eye-brows, middle of the forehead and head.
69. Aṅga nyāsa by 6, 4, 8, 8, 6, & 5 letters respectively with the heart etc. (हृदयाय नमः).
70. Meditate on her who abides in the Vindhya mountains. She is seated on a golden lotus, and has three eyes. She is lustrous like lightning and has conch, discus, Vara and Abhaya gestures. Her face is beautiful on full moon, and crescent moon is on her forehead. Neckchains, armlets, garlands and earrings adorn her. The Devas invoke her. Śiva besides her.
71. Japa—Four Lakhs; 40,000 Āhuti's for Homa by paddy, ghee and sesamum.
72. Devī pūjā is upon pre-told Pīṭham; Aṅga pūjā also in pre-suggested way. Devatās to be worshipped upon the leaves are—
73. Ārejā, Durgā, Bhadrā, Bhadrakālī, Ambikā, Kṣemā, Veda-garbhā and Kṣemaṅkarī—
74. Astras (weapons) are to be worshipped - Conch, discus, sword, kheṭaka, arrow, kodaṇḍa, spear and skull
75. Then Brāhmī etc. Devatās upon the end of petals and Lokapālas. Thus for perfection Devī's all be meditated as—
76. She is like the fire of final dissolution, half-moon is in her hair. She has an eye on her forehead. She is seated on fiery lion. She has discus, conch, sword, shield, bow, arrow, skull and trident. She subdued the whole army of the Saturn.

77. While taking bath if a person does Japa for 108 times, he can achieve wealth, foodgrains etc. very soon.
78. Even by the way one can win the enemies. By meditating Devī being stood in water (up to hand) 108 Japas results in prosperity.
- 79-81. 10,000 Vaṇa-Samits-Homa results in the distruction of sorrows. By Apāmārga Samits or by Sesamum one can minimise the bad results of Abhicarasites. Biginned with Sunday for 10 days Homa by Arka (milky) Samits—will achieve wishes.
82. For seven nights (days) Homa shall be done in a flaming fire—results in attaining anything.
83. By blue lotus—attract Brāhmīns.
by red lotus — „ thinkings.
84. by lotus — „ Vaiśyas
by Kalhāra — „ Śūdras.
by Salt — „ Śūdras.
by Jāti flowers— „ assembly.
85. by Paddy—one will become owner of paddy.
by Dūrva grass—longer span of life.
by honey—owner of jewels.
86. by rice—owns rice and food.
by ghee—money.
by cow milk—owns cattle
Here there is no doubt in attaining these things.
87. One can avoid bad effects of fever, planets, saturn and serpents by meditating Devī as bearing spear and shall touch (doing Japa) by forefinger.
88. By sādhyā letters the mantra shall be written being done Darbhita (the meaning of Darbhita will be explained in 23rd Paṭala upon the leaves and the leaf shall be kept in the idol made by the clay used by the potter.
89. After doing Prāṇapratīṣṭhā being worshipped by blossoms, that shall be kept in front and Japa is to be done for 1008 times.
90. In the evenings of 15 days, one can achieve the will definitely. Thus worshipping Devī, Homa shall be done by hard-oil, for 10000 Āhūtis and then,

91. thirty arrows shall be kept in front of Piṭham and touching them 1,00,000 Japa shall be done.
92. Then arrows shall be sent into the army of the enemies which may destroy them, by sending them very soon.
93. The Gunja-seeds (white) meaning a Kudava (at the time of Gulika (bad time) spread in the enemy army will result in destroying.
94. them by encouraging the quarrels between themselves fever and contagious diseases.
95. One can send back the enemy army by the Homa of 1000 leaves of Kāraskāra.
96. An enemy can be sent very easily by putting citā ashes (done Japa-on Tuesday in Kulika time upon his head (Enemy's).
97. The leaves of Kāraskāra (fell by wind) mixed with the feat-dust of the enemy will result in the death of the enemy.

The idol made of dry cow-dung, after doing Prāṇapratīṣṭhā, the parts of the idol shall be cut into pieces.

008 Āhutis of marrow of crows and owls shall be sacrificed on five burning ground. Continued for 3 days will kill the enemy.

Within a moment enemies will die by Dhattūra Samitī Homa.

101. To kill an enemy Homa is to be done by feathers of owl and crow with its marrow and blood in the night.
102. An idol (poster) made by wood shall be done Prāṇapratīṣṭhā and rubbed by poison and same is to be kept in boiling water.
103. By sprinkling of milk one can reduce the fever. Meditating & upon fiery-looking Devī as handling a spear (trident), red in
104. colour, (Japa for 10,000 times) can kill the enemy with his kith and kins.
105. It is also possible by meditating upon Devī as handling sword and shield, being annoyed and upon Sūrya-maṇḍala,
106. Another method for destroying the enemies is meditating upon Bhīmā, sitting upon lion, illumining, handling bow and arrows,
107. Japa for 10,000 times and Sādḥaka being beset in water,

108. By Ānityaka-Samits-Homa one can be away from diseases and sorrows. By its flowers one can control the elephants.
- 109-112. For elephants, protection, Pancagavya is to be rubbed upon its body—Homa—for 1008 times separately by cow-ghee, sesamum, mustard Ānityaka Samits, curd-rice, pancagavya, rice and ghee. It is to be done daily and meals to be offered to Brāhmins; Dakṣiṇā is to be given to teacher ; By this way one can attain more elephants and horses, even it will be away from diseases and distresses.
113. Five weapons shall be made by carpenters with the Aśwattha tree. viz.—conch, sword, Rathaṅga, horn, and Gadā (Kaumodaki)
114. Those weapons shall be put in Pancagavya, and Japa is to be done for, 5000 times.
115. Homa is to be done by same quantity of ghee. That shall be taken from Pancagavya and Japa is to be done as pre-told way.
116. Five small ponds (cavities) measuring one Hasta shall be dug and those shall be filled up by Pancagavya
117. The weapons are to be kept in it and worship is to be done from the middle.
118. It shall be covered by sand and levelling shall be done by clay upon that ground Bali shall be spread by their mantra in the order.
119. Balidāna for Dikpālas, meals for Brāhmins, even for poor, blind etc. shall be given.
120. According to their ability Dakṣiṇā shall be given to teacher,— & where this type of rite is done, (in the town, kingdom, country,
121. city, village, house or anywhere) the prosperity increases.
122. Bad-things will not happen there since they have been fiend by mantra of Devī.
123. *Rakṣākara Yantra* :—Lotus, consisting twelve petals, ॐ (in Karṇika), with Sādhya's name in the 'ह्री'. In the Kesaras letters of the Mahisamardini Mūlamantra for three times and in twelfth petal last letter is to be written.
124. Varṇas shall be written in surrounding in the square. This is called Vindhyaniṅginī yantra—which can prosper anything
125. Especially it can destroy evils, can give state (kingship) for stateless and can attract anybody.
126. It can give sons for those wish them, can decrease diseases, and anything which is needed.

ŚĀRADĀTILAKAM

XII PAṬALA

1. Let the Mahas—(Śiva-Śakti Traipura) protect us. It can destroy the Ajñāna-darkness and can par from wordly distresses.
2. The most secret Tripurā will be explained hereafter by whose knowledge one can attain all kinds of perfections.
3. ह्रँ, ह्रस्वी and ह्रौः, are named as.
4. Vāgbhava, Kāmabijā and Kāmarāja respectively.
5. This of five kutas (ह स क ल र) named as Tripurabhairavī mantra. Ṛṣi is Dakṣiṇāmūrti.
- 6 metre is Pañkti and Devatā is Tripurabhairavī. From navel to & the end of leg Vāgbhavabija is to be kept (nyāsa), from chest
7. upto navel Kāna bija, from head up to chest Kāmarājabijā.
8. First and second upon two hands, third upon both, then first upon head second upon base, third upon chest.
- 9-11. Navayoni nyāsa is like—upon ears, cheek, sides of forehead, face, eyes, nose, shoulders, stomach, elbows, belly, knees, head, (3×6=18) legs penis, sides, heart, breasts, throat, etc. then, Ratinyāsa etc. is to be done.
12. Rati on the base, love heart and middle of eyebrows—Kāma, in the opposite order of three Bijākṣaras.
13. Then Amṛteśi, Yogeśi and Viśwayoni also to be done nyāsa in opposite order and Mūrti nyāsa is to be done.
- 14 With the concerned Bijākṣaras of Devatās shall be taken first & upon the head God Iṣāna and Kāma Bijākṣaras shall be done
15. nyāsa, upon face Tatpuruṣamakaradhwaṇa shall be done nyāsa. eg. ह्रस्वा ईशानाय मनोभवाय नमः etc. upon the heart Aghora kumāra, then Vāmadevaimanmatha upon penis.
16. Sadyojāta—Kāmadeva upon legs, facing towards upwards, eastwards, southwards, northwards and westwards respectively, (nyāsa is to be done). In the opposite way.

Bijākṣaras

17. Sadojāta Kāmadeva, —हस्त्रो
Vāmadeva Manmatha हस्त्रे
Aghorakumāra हस्त्रं
Tatpuruṣamakaradhwaja हस्त्रि and
Īśānamanobhava हस्त्रं
18. With six Dīrghas Aṅganyāsa is to be done. Mantri shall keep five Bāṇas upon his body since it attracts three worlds.
19. द्रां द्राविण्यै नमः— upon head, द्रीं क्षोभिण्यै नमः upon legs, क्लीवसी-
करण्यै नमः, upon face, ब्लूं बीजपूर्विकायै नमः upon penis.
20. सः आकर्षण्यै नमः—upon heart. This is called Bāṇanyāsa.
21. Five letters with ॐ (6) shall be done nyāsa, upon forehead, eye-
brow, face, palate, throat and heart.
22. Devis are Subhagā, Bhagā, Bhagasarpinī, Parā, Bhagamālīnī—
23. Anaṅgā, Anaṅgakusumā, Anaṅgamekhalā and Anaṅgamadāna, all are being lazy by Mada.
24. They are coloured and decorated like Pradhāna-Devatā. They carry Akṣamālā, book, Abhaya and Vara gestures.
25. Then Bāṇanyāsa ऐं, क्लीं, ब्लूं, स्त्रीं, ॐ are the letters then Bhūṣaṇa nyāsa is to be done by Sādhaka—
26. Nyāsa is upon—head, forehead, eyebrow, ears, eyes, nose, cheeks, lips, teeth - lines face, begun with vowel letters, ॠ up to ॡ etc. letters shall be upon -
27. cheeks, throat, sides, breasts, shoulders—beginning places elbows, hands, backsides of hands,
28. navel, penis, chest, bellies from knees to toes, hips, down-
parts of leg, legs Aṅguṣṭhas (thumbs) —
29. Upon-Kanci, throat, Kataka, heart, penis, ears, head व ल ण ष
क्ष स ल ह letters —
30. Thus doing nyāsa upon eight parts of the body meditation is to be done.
31. She is of the colour of thousand rising suns, and garmented in red silk, face is like red lotus, lighted by her three eyes, breasts are smeared with red sandal, She wears garland of heads, She

wears crown having a moon She is smiling gently, She has a rosary, book, Vara and Abhaya gestures.

32. Being in Dikṣa, Mantri shall do japa for 24 lakhs. By 12000 Brahma-leaves Homa is to be done.
33. or by Karavīra blossoms mixed with three sweets. Pīṭham of Devī, Padma (lotus) having eight petals, having nine yonis, Karnīkam etc. and Icchā Śakti etc.
34. They are—Icchā, Jñāna, Kriyā, Kāminī, Kāmadāyinī.
35. Ratī, Ratipriyā, Nandā and Manonmaṇī these having Vara and Abhaya gestures.
- 36-38 ऐ परायै रायै परापरायै हसौः सदाशिवमहाप्रोतपद्यासनाय नमः is the Pīṭhamantra : In between east and middle Śrīgurukrama is to be worshipped, then Mūrti is to be assumed by five ॐ कार. It shall be worshipped in the Āgamic way.
39. ऐ ह्रीं श्रीं हसखफे हसौः in the
40. Left angle Ratī, lusturing like moon, is to be worshipped, She bears Pāśa and gentle in nature.
41. Priti—in left angle, as the colour of heated gold and She bears Ankuśa and Praṇati.
42. Infront Manobhavā, being red in colour, decorated by red flowers etc. and carries cane, bow, flowers and arrows and smiling.
43. Then Aṅgapūjā is to be done accordingly. In the directions Bāṇa Devatās to be worshipped.
44. Eight Śaktis Subhagā etc. shall be worshipped in eight yonis, carrying canes Praṇāmā and illuming like Bhutās.
45. They are sitting upon the knee of Bhairava and proud of their beauty, they shall be worshipped in eight petals by flowers etc.
46. Then Lokapālas and their weapons, outside of them. A chance to worship Her—is as the result of good actions done in the prebirth and by this kind of thinking one can become rich.
47. Thus being perfect in mantra one shall attain his wishes,

- 48&49. Homa shall be done by lotuses mixed with sweet of one lakh Āhutis or 1/2 lakh, and Brāmins shall be offered meals etc. Beautiful ladies shall be pacified by respectful hospitality and teacher is to be pacified by money, food grains etc.
50. By doing this way whole world itself become the home of Lakṣmī. By red lotuses mixed with ghee, milk and honey,
51. Or by red Karavīra flowers one can do Homa and attain the controlling power of the whole world.
52. One will attain perfection in speech by Palāśa flowers-Homa. or one shall do Homa of camphor, agallochum and Guggulu and attain devine wisdom and can become poet.
53. One can avoid untimely death by Guduci-pieces mixed with milk. Dūrvā with milk results in longer span of life.
54. By flowers of Girikarṇa-Homa one can attract Brāhmins.
- | | | | | | | |
|--|---|---|------------|---|---|---------|
| | „ | „ | Kalhāra- | „ | „ | Kings. |
| | „ | „ | Karṇikāra- | „ | „ | Queens. |
55. „ „ Mallikā- „ „ Princes.
- | | | | | | | |
|--|---|---|----------|---|---|----------|
| | „ | „ | Koraṇṭa- | „ | „ | Vaiśyas. |
| | „ | „ | Pāṭala- | „ | „ | Śudras. |
56. By the mustard seeds mixed with sweets and salt and while & sacrificing mantra is to pronounced in the order and opposite
57. order with Sādhyā name, one can attract kings their sons and queens.
58. By Jāti and Bilva fruits or flowers also one can attract kngs, their sons and queen.
59. By Mālati or Bakula flowers, mixed in sandal-paste Homa is to be done to achieve poetic knowledge.
60. By Bilva fruits mixed with three sweets one can attract the world and attain wealth.
61. Who does Homa by red lotuses-lotus buds, Nāga-campaka-flowers, Nandyāvarta flowers made rope type can win even the king in wealth within a year.
62. By ghee-rice Homa one can muster the food grains.
63. One can attain beauty (more than Kāma) by the Homa of camphor mixed with Kāsturi and Kumkum.

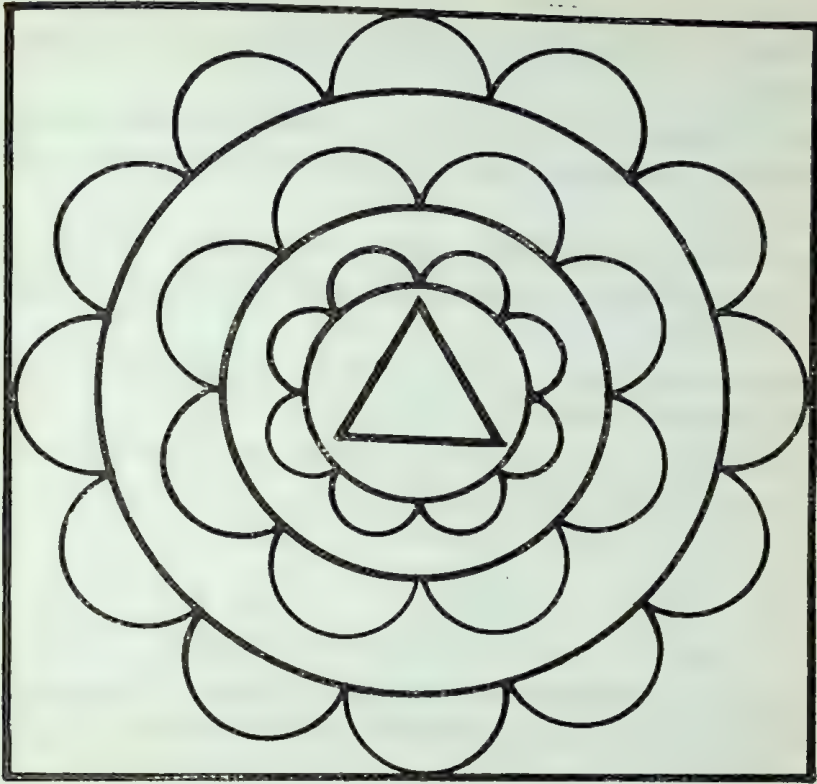
64. One can be away from all kinds of diseases and live a longest span of life by roasted-paddy-Homa mixed in three sweets (curd, milk and honey).
65. 1/2 Malaya product, 1/4 Kumkum, 1/4 Gorocana shall be powdered in snow-water to prepare Tilaka and
66. The same is to be used to attract anybody either by looking, touching or being touched—
67. Camphor, red sandal and Khacura shall be taken in equal portion; Jaṭāmāṃsa 4/30 same quantity of Rocana.
68. Kumkum 7/30, sandal 10/30 and agallochum 9/30 shall be taken and mixed and well powdered in
69. Snow water and Tilaka is to be prepared to attract, kings, men, women, strong elephants, lions, tigers, serpents, and saturns,
70. Piśācas etc. by simple looking (having the tilaka upon forehead).
71. *Yantra* :—First letter of Tripurā is to be written in middle other upon 9 yonis, 30 letters (of Gāyatri mantra) upon the hole of eight leaves, covered by forty two letters (or āvarṇa) in the angles of yantra Kāmabīja (क्लीं) shall be written. This yantra is Tripura yantra which can upset the three worlds and can give wealth.
72. Devī shall be called for in it and covered by—Lākṣa red dye and three metals and being worn.
73. Upon shoulder brings victory in the battle, in the debate, poetism, longer span of life, health and friends, sons and grandsons.
74. *Yantra* : In a Ṣaṅkoṇa (क्लीं) shall be written in the middle in six angles, and upon the 16 petals in front 'हृ' covered by Bhūpura (covering lines) petals upon the shoulders by Gorocana and Kumkum. This yantra can bring poetism and fame.
75. *Yantra* :—Traipura having Pancamanobhāva in the middle of Ṣaṅkoṇa Maya (ह्रीं) written—एँ in six angles, in coalitions 'हुं' and shall be covering 'क्लीं' in called Traipura yantra which can upset the three worlds due to having five Kāmabījākṣaras (क्लीं)
76. Bālamantra consists three letters ऐं क्लीं सोः ।

77. This can attract three worlds and Japa pūjā etc. are to be done as pretold-way.
78. त्रिपुरादेव्यै च विद्महे कामेश्वर्यै च धीमहि ।
79. तन्नः किलन्ते प्रचोदयात् ॥ This is Traipuri Gāyatrī, which can give all kinds of Perfection.
80. By following invocation I pacify you by which the people attain their wishes.
81. Brāhmaṇ and other great Devas do not know the subtle form of Devī who is the source from which the universe emanated the hymner therefore sings the praise of the gross form.
82. She is shining like 1000 suns, she has Vidyā, Akṣamālā, Vara and Abhaya gestures, Her face is decorated by three kinds of lotuses, she is shining due to ॐ कार māla.
83. Oh, mother, you are like a heap of kumkum, you are bending due to large breasts, one can see you only by the good actions of previous birth, and how can these fools can understand you by being always quarelling with each other.
84. Munis explain you as gross, Vedas as subtle, others as the refuge of words, and some other explain you as the origing the world but we understand you as the unending ocean of compassion.
85. You adore soon, you are shining like the moon of winter season. You are of fifty letters ; People meditate upon you as you carry a book, Japamālā, nectar-vessel, and lotuses and you have three eyes.
86. You are nothing but Brahmā-Viṣṇu-Rudra and you are doing their duty in the world.
87. I will never forget you for you are staying upon the four kinds Bhāvas viz. Parā, Paśyantī, Madhyamā and Vaikhari. And you stay upon throat, ādhāra, navel and face. You are nothing but Saṁvit.
88. Being controlled breathing, winning the six enemies of the body (kāma, krodha, lobha, moha, mada and matsya) the saints meditate upon you, as (you) having moon upon forehead and illumining like morning sun.

89. The people believe that you create the world being a partner of the Īśwaras body. Indeed, otherwise the existence of the world is not at all possible.
90. The Siddha-women worship you by Kalpa-tree-flower and blossoms upon your Pīṭham in the caves of the Golden-mountains and they pray you with all devotions.
91. I invoke you as - illumining like sparks, (thunderbolts going to the kingdom of Lord Siva from your residence, you are awakening the lotuses of Suṣumṇādi and you have been well-sprinkled by nectar.
92. You are the home of happiness, and Vedas, you are the residence of Caitanya, you have been invoked by Brāhmā, Viṣṇu and Śiva and you stay at Tripura.
93. You create the word-world and meaning, and you bear both the worlds being—sun-bodied, fire-bodied you will dissolve both the worlds, in the end of Yuga. I may not forget at any time.
94. The scholar explain you as—Nārāyaṇī. Parer of the ocean of Naraka distresses), Gaurī, destroyer of distresses, Saraswatī, giver of knowledge and well decorated by three eyes—
95. One who invokes you by these twelve verses, will attain you, perfection of words and super bliss.
96. ऐं ह्रीं श्रीं ॐ नमो भगवति श्री मातंगीश्वरि, सर्वजन—
97. मनोहरि, सर्वादि सुखराज्यन्ते, सर्वादिमुखरञ्जिनि,
98. सर्वराज वशंकरि, सर्वस्त्रीपुरुषवशंकरि, सर्वदुष्टमृग वशंकरि, सर्वसत्त्ववशंकरि सर्वलोक मे वशमानय स्वाहा—
99. This Rājamātanginī mantra of 88 letters.
100. Asādhaka shall do the following nyāsa in the order upon head, forehead, middle of eye-brow, Tālu (Palat) throat, neck and chest.
101. Heart, shoulders, stomach, navel, base, penis are 18 places for nyāsa in the order.
102. 3, 1, 2, 4, 6, 8, 6, 7, 8, 10. 10, 8, 4, 3, 1, 2, 3, & 2 letters
103. of the mantra shall be taken for 18--nyāsas—respectively.

104. Rati, Pṛiti and Manobhava are to be added and Mātāṅgi etc. Devatās are also to be taken and नमः eg. : ऐं ह्रीं श्रीं रत्यै मातंग्यै नमः etc. (they are – in 114 and 115 verse).
105. Upon head, face, heart, penis and legs—Hṛllekhā, Gaganā, Rakta, Karālikā and Mahocchuṣṇā shall be done - nyāsa respectively, taking the first letter of their names.
106. Then Mātāṅgi etc. names shall be taken for Śaḍaṅga nyāsa.
107. By 24 letters— [हृदयायनमः]
 „ 13 „ [शिरसेस्वाहा] of Mūlamantra.
 „ 18 „ [शिखायैवषट्]
 „ 18 „ [कवचायहुं]
108. „ 13 „ नेत्रत्रयाय वौषट्
 „ 2 „ अस्त्रायफट्
109. Varṇanyāsa—Upon the head, leg, face, penis, heart—Drāviṇī, Kṣobhiṇī, Vardhanī, Mohanī, Ākaṣaṇī—with their first letters.
110. Then upto Mātāṅgi, Kāma Devas shall be done nyāsa upon face, shoulders, sides, hip, navel, sides of hips, should with three
111. Bījākṣaras—Manmatha, Makaradhwaja
112. Madana, Puṣpadhanva, Kusumāyudha, Kandarpa, Manobhava, Ratipriya shall be done nyāsa.
113. Mātāṅgi etc. Devatās shall be done nyāsa upon these parts of body. They are Anaṅgakusumā, Anaṅgamekhalā,
114. Anaṅgamadanā, Anaṅgamadanātūrā, Anaṅgamadanavegā, Anaṅgasambhavā.
115. Anaṅgabdhūvaṇapālī, and Anaṅgaśaśirekhā
116. Nyāsa is to be done upon the body—base, navel, heart, throat, face, middle of eye brows and
117. head—respectively—Lakṣmī, Saraswatī, Rati Pṛiti, Kṛttikā, Śānti, Tuṣṭi, Puṣṭi—north of Mātāṅgi—place.
118. Mūlamantra is to be kept upon his head, Brāhmī etc. shall be kept „ base,
119. navel, heart, throat, face, middle of eyebrow and head - left to the Mātāṅgi—place.

120. Upon the following places the Asitāṅga Bhairava etc. shall be kept upto Mātāṅgi and Mūlamantra upon his head.
121. Places are — base, navel, heart, throat, middle of eye-brows, bindu,
122. Kalāpada, Nirodhikā, Ardhendu, Nāda Nādānta, Unmanī, Viṣṇu-face, Dhruva — maṇḍala, and Śiva (Assumed places).
123. Upto Mātāṅgi — Devatās shall be done nyāsa then — Vāmā, Jyeṣṭhā, Raudrī, Praśānti.
124. Shraddhā, Māheśvarī, Kriyāśakti, Sulakṣmī, Sṛṣṭi, Mohinī, Prathamā, Śwāsini, Vidyullatā, Cicchakti.
125. Sundarānandā and Nandabuddhi are to be done nyāsa in the order upon following places, — head, forehead, heart and base with three Bījākṣaras.
126. Mātāṅgi etc. are to be done nyāsa as pre-told, and Mātāṅgi is to be kept upon Mūlādhāra maṇḍala, for she is the originator of Mahat —
127. She is Mahālakṣmī, and source of perfection and feel that She is spread everywhere upon his body, circumstance and everywhere. Thus being done the nyāsa meditation is to be done — as —
128. She is seated on a gem studded altar, and listening to the pleasing notes of the parrots, She is resting a lotus, playing on a Viṇā, She is elated with the nectar of which She has partaken. She is slightly dark of hue. She has crescent moon on her forehead, Her shining hair is made into a charming knot. Her raiment is red. She is wearing a garland of waterlilies. Tilaka is shining on her forehead. She has armlets made of conch-shells.
129. 10,000 times, japa 1/10th i.e. 1000 Āhutiḥ by Madhūka flowers with three sweets to attain the perfection of mantra.
- 130 & 131. Having eight petals a triangle Karṇikā shall be drawn. Once again eight petals surround-next sixteen petals round a square shall be done which may look beautiful.



132. In this Pīṭham nine Śaktis shall be worshipped Vibhūti, Unnati, Kanti, Sr̥ṣti Kīrti, Sannati, Vyūṣti, Utkr̥ṣti, R̥ddhi west of the place of Mātaṅgī place.
133. After completion of every worship 'श्री शक्तिकमलासनाय नमः' shall be told and assumed. रौ ह्रीं श्रीं are the letters for assumption of Āsana (sitting).
134. By Mūlamantra idol shall be assumed and Devatā is to be called for in it.
135. In the following way it shall be working. Rati etc. Devatās in three angles, Hr̥llekhā etc five in the middle and in four directions.
136. Aṅga Devatās shall be worshipped in pre-told way, as they carry Pāśa, Aṅkuśa, Abhaya and Vara gestures.
137. In the Direction Bāṇa Devatās and 5+4 one Bāṇa Devatā in front, Anaṅgakusuma etc. Devatās in the middle of petals.

138. They also carry the same gestures and weapons, being red in colour, then Lakṣmī etc. Devatās shall be in the endings of petals.
139. In the second round of eight petals Manmatha etc. Devatās shall be worshipped as they are carrying flowers, arrows, cane and a bow.
140. Brāhmī etc. Mātṛ Devatās shall be worshipped upon petals. Upon the endings of petals Asitāṅga bhairava etc. shall be worshipped.
141. In sixteen petals sixteen Śaktis-Vāmā etc. being black in colour and singing and playing the Vīṇā.
142. Mātāṅgī etc. i.e. Devatās in the four directions of the square as they are carrying Vīṇā in their hands.
143. In the Āgneya-angle Vighneśa.
 „ Nairṛti , Durgā
 „ Vāyavya , Vaṭuka
 „ Isānya „ Kṣetrapa to be worshipped.
144. Lokapālas outside of them with their Vajrāyudha etc. weapons. Thus one can attain his goal by attaining perfection of the mantra first.
145. By the Homa of Mallikā, Jāti and Punnāga flowers one could achieve more wealth or by the fruits of Bilva or by its leaves the prince
146. achieves state, by lotuses wealth, by blue lotuses can attract whole world even by Lakṣmī flowers also.
147. To attain all kinds of perfections one should do Homa by Bandūka flowers, or Bakula, or Kimsuka.
148. By salt-mixed sweet one can attract a beauty-maiden. By Vanjula Samit-Homa rain comes.
149. One can destroy (cure) fever by milk mixed Amṛta-pieces Homa, by Dūrva-long span of life and by Kadamba attractive power.
150. By rice Homarice, by (uncooked) rice-wealths. In all cases Homa-material shall be mixed in three sweets. (ghee, milk and honey).

151. By Nandyāvarta flowers Homa results in the perfection of words ; by lemon-blossoms one achieves wished wealth. By Palāśa-blossoms one will be fire like person.
152. To attain the attractive power of the whole world Sādhaka shall do Homa by sandal, agallochum, camphor, Rocana, kum-kum etc.
153. By same materials one can prepare Tilaka and it shall be done Japa, if it is worn one will be having affable character, and by Nīrguṇḍi roots-Homa one will be away from problems.
154. Loṇa (a kind of salt) mixed with lemon-oil results in destruction of enemies, mixed with turmeric powder also results the same.
155. One can attain everything by the scenty flowers and fruits full of sweet juice.
156. To attain the eternal bliss of Mātangi one shall invoke Her by Ratnamālā invocation as follows :
157. Oh mother, by worshipping your feet Brahmā etc. attained name and fame, Saints attained words – perfection, others by divotion attained wealth.
158. I salute Devī, She is having new moon upon Her head, She is the daughter of Himālayas, She is invoked by the Vedas, She is awakening Śuka saint.
159. She is worshipped by the crowns of Devas. One who worships you with whole heartedly may attain wealth.
160. The Vedas and Āgamas are the product (produced sound) when you play on the hills, that is the sound of tinkling bells of your feet ornaments. (Nūpura) (anklets.).
161. The places where you go are fruitful. You play Viṇā while walking from place to place that sound, let in my heart.
162. I salute the wife of Shambhu, She is bending due to her large breasts, She is wearing blue clothes upon the hips, She wears ear rings made of Tālī-leaves, Her eyes are like द्विरेफ (भ्रमर) taking honey in the lotuses,

163. I meditate upon you with all devotions always as the illuminating thunderbolts, adorned with high-quality ornaments, by new hairheap implied Trivati (the beautiest middle part of ladies) the middle part—Oh the supreme of the worlds.
164. Let us meditate Her in the heart as She brings the beauty of blue lotuses, by shining like sun, her hair-dressing has been beautified by Kadamba flowers. She is Mātāṅgakanyā (daughter of Himālaya).
165. Oh Maheśī, I meditate you as smiling faced, reddish-cheeked beautified-lipped, having vast eyes and decorated by ornaments.
166. One who meditates Mātāṅginī by this invocation as She is the wife of Śaṅkara and Devatā of words-will attain unending wealth.
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ŚĀRADĀTILAKAM

XIII PAṬALA

1. Hereafter the mantras Gaṇapati will be explained which can give all kinds of perfection. By which the people attain their goals.
2. गं is the Gaṇapati's Bijākṣara. Gaṇaka is Muni, Metre is Nivṛt. Devatā is Vighna.
3. Aṅganyāsa is to be done by six Dīrgas गं अंगुष्ठाभ्यां नमः
4. *Dhyāna* :—He is the colour of Vermilion, three-eyed and has a large belly. He has a tusk, a noose, a goad, and the gesture of vara. His face is that of the lord of elephants and at the end of his thick trunk is a beautiful pomegranate. Young moon is shining upon his forehead, and his cheeks are flooded with the copious flow of Dāna (exudations from an elephant's temple when in rut) his raiment and the unguent on his body are red. Huge serpents are his adornment.
5. Four lakhs-Japa 1/10th of it Homa, by Modaka, paddy, roasted rice, Pāyasa and cane-parts.
6. By coconuts, sesamum, clean bananas, are eight materials suggested for Homa of Vighneśa.
7. Vighneśwara is to be worshipped with Tībra etc. Devatās. They are Tībrā, jwālīnī, Nandā, Bhogadā, Kāmarūpiṇī.
- 8 & 9. Ugrā, Tejovatī, Satyā and Vighnanāśinī. This is the Piṭha-mantra of Kamalāsana to offer seat—“सर्वादिशक्तिकमलासनाय नमः is mantra, then idol is to be assumed by Mūlamantra, in that assumed idol Vighneśwar is to be worshipped.
10. In Karṇikā and in four directions these to be worshipped—Gaṇādhipa, Gaṇeśa, Gaṇanāyaka.
11. Gaṇakrīda, being blue-red in colour—in the order. All are decorated by serpents and have eaten the lotuses.

12. In Kesaras Aṅga Devatās are to be worshipped as previous one in the middle of leaves Vakratuṇḍa etc shall be worshipped according to rules.
(The number 12 is repeated in printing)
They are Lambodara, Vikaṭa, Vighnarāja and Dhūmra varṇa, and in the endings of petals Brāhmī etc. Devatās are to be worshipped.
13. Lokapālas and their weapons-outside. Thus by worshipping Gaṇeśa one shall attain perfection of mantra and then follow the ritualistic principles in respected Kalpas.
14. 'गं गणेशं तर्पयामि' is to be told while giving Tarṇaṇa to Gaṇeśa. By this one shall pacify Gaṇeśa.
15. By beginning four materials for sacrifice 444 Āhutis shall be given everyday and attain the wishes.
- 16 & 17. Homa done on caturthi by coconuts gives wealth—From Śukla pakṣapratipadā by coconut, Pāyasa, roasted rice and sesamum respectively (daily) 400 Āhutis shall be given for the attraction of all kinds of living beings.
18. The rice with sesamum results in wealth. Roasted rice with sweets gives ladies.
19. By Gaṇapati worship (in this way) even ladies will join their lovers (wished husbands). By ghee sprinkled materials one achieves goals.
20. On four days Homa of Loṇa (salt) mixed in curd results in attractive characters.
- 21-23 An idol of Gaṇeśa made of white-Arka-root, red-sandal-tree, ibhabhagna, or lemon, or the tooth of elephant shall be worshipped and touching the idol Japa is to be done on lunar-eclipse, being fast, then carrying the idol upon head, in battles, business, one can win.
24. The Recana mixed with the exudation of elephant shall be used as Tilaka and it may result in attraction of humanṣ.

25. In the butter the Sādhya, Sādhaka and Karma's none shall be written in the order and in opposite order with Bījākṣara Then Prāṇapraṭiṣṭhā. Then Mūlamantra for 108 times.
26. It shall be eaten for seven nights. The Sādhya will be attracted by Sādhaka-definitely.
27. ॐ श्रीं ह्रीं क्लीं ग्लौं गं गणपतये वर वरद
28. सर्वजनं मे वशमानय स्वाहा This has twenty eight letters with ॐ
29. Ṛṣi is Gaṇaka, metre is Gāyatrī with Nivṛt and Devatā is Mahāgaṇapati, respected by Gods.
30. Ṣaḍaṅga nyāsa shall be done like—
 ॐ गां हृदयाय नमः
 श्रीं गीं शिरसे स्वाहा etc.
31. An island made of nine Ratnas in the ocean of sugar-cane juice, it shall be cleansed by its waves, it shall be with mild-wind.
32. It consists mandāra and pārijāta etc. eternal trees. The ground is reddish due to its jewels-shining.
33. It is more beautified by having rising sun and moon in the horizons, in between these, a pārijāta is to be assumed as of nine jewels and all kinds of seasons are there always.
34. Varṇa-lotus under the shadow of Pārijāta tree and a Ṣaṭkoṇa in it. Mahāgaṇapati upon Ṣaṭkoṇa shall be assumed.
35. *Dhyāna*:—Mahāgaṇapati's face is like that of the elephant with the moon on it. He is red and has three eyes. In each of his ten hands he is holding a pomegranate, a mace, a bow, a trident, a discus, a lotus, a noose, a red-water lily, a sheaf of paddy and his own tusk. He is holding a jewelled jar in his trunk. He is wearing a ruby studded crown and adorned with gems.
36. He is avoiding the bees flying upon his face due to the perennial exudation (dāna).
37. He is pacifying his Sādhakas by pouring the jewels having a jewels-pot in his hand.

38. He has crown upon his head and adorned with all kinds of jewelleries—In this way Sādhaka shall meditate him for 4424 lakhs-Japa.
39. 1/10th of it—Homa by eight materials Modaka etc.
40. Tarpaṇa is to be done as pre-told way. Gaṇapati is to be worshipped on Piṭham.

5 Couple pūja :—

- 41- (East) Outside of the triangle in four directions under the Bilva tree Śrī and Śrīpati, to be worshipped. Śrī holds two lotuses and Śrīpati hold couch and wheel. In South-under Vaṭa tree (Banian) Gauri and Gaṇapati—Gauri holds Pāśa and Aṅkuśa, Gaṇapati holds Tanka and spear—In West-under Pippala tree Rati and Ratipati, Rati holds lotus and Ratipati holds Kodanḍa weapons. In north under the Priyaṅgu tree—Mahi and Potri are to be worshipped.
45. Goddess Mahi (Earth) carries white-paddy and Potri carries Gadā and wheel.
- In front of the God Gopanāyaka with Laṣkṃī shall be worshipped.
- 46- In six angles Āmoda etc. Devatās with their wives shall be worshipped. Āmoda with Siddhi in front angle, Pramoda with Saṃrddhi, in Āgneya angle, Sumukha with Kānti, in Isānya angle. Durmukha with Madanāvati in eastern angle, Vighna with Madadrava in Nairṛti angle, and Vighnahartā with Drāviṇi in Vāyavya angle. These carry Pāśa Āṅkuśa, Abhaya, Vara gestures and red-bodied.
50. The exudation of dāna is flowing upon their cheeks, they turn their eyes due to their nutritional growth and exudation.
51. They have lotuses in one hand and embrace their wives by the other. Besides the six angles Śankhanidhi and Padmanidhi shall be worshipped.
52. The wives were featured as in pre-told way. In the Kesaras the Aṅgapūjā shall be done. Brāhmī etc. Devatās are in the middle of petals.
- 53 & 57. Outside the Lokapālas, then Vajra etc. weapons. Thus only after attaining the perfection one shall practice his goals by eight materials or the materials suggested in respected Kalpas.

Kings—by white lotuses, queens—by blue lotus, Minister by red lotus, Brahmins—by Pippala flowers Kṣatriyas by good samits, Vaiśyas—by Udumbara, Śūdras by Vaṭa flowers, shall be attracted. Gold—by honey, cows by milk, wealth by ghee-homa, all kinds of wealth by curd, by rice—owner of food grains. (one can attain).

58. By Vetasa Samits—rain can be attained by Kusumbha-blossoms—clothes can be attained, very soon.
59. Separate Tarpaṇa shall be given in the beginning for four times etc.—Śri, Śakti, Rati, Bhū, Lakṣmī with their Bijākṣaras.
60. Then to Āmoda etc. with their wives shall be given Tarpaṇa, for 4-4 times—separately. Then to Śankhanidhi and Padma nidhi—also with their beginning letter as Bijākṣara.
61. This Tarpaṇa will result in attaining their wished goals.
62. 'ग्लौ' is called Bhūbija.

Gaṇeśayantra :—

63&64. A triangle in a Ṣaṭkoṇa and Ṣaṭkoṇa shall be in eight petals-lotus —'ग' in the middle of trikoṇa outside of trikoṇa श्रीं ह्रीं क्लीं ग्लौं shall be written in four directions. Then six Bijākṣaras in six angles. In the coalitions (joints) Aṅga mantras in eight petals the letters of Mūlamantra and other letters on leaves the last letter upon last leaf and it shall be surrounded by alphabets. (Varṇas) Pāśa and Aṅkuśa were also to be written in round and last covering by Bhū and Pura lines. This Gaṇeśa yantra, is to be written by dye Kumkum, Rocana and Mṛgamada (exudation) upon Bhūrja-leaf or upon golden-leaf which may result in unending prosperity.

65. This is done even by the Gods. It can give anything to Sādhaka.
66. ह्रीं विरिविरि गणपते वर वरद सर्वलोकं मे
67. वशमानय स्वाहा— is Virigaṇapati mantra having twenty six letters, equal to Kalpa-tree (eternal).

68. Ṛṣi is Gaṇaka, metre is Gayatrī Devatā is Virivighneśwara, which can give all wealth.

69. For Ṣaḍaṅganyāsa 4, 4, 5, 5, 2, 6 letters to be taken. Mahāgaṇapati is to be meditated in pre-told Piṭham.

Dhyāna :

70. He is the colour of vermillion and has the face of an elephant. Half moon is on his head. He has three eyes. He is holding a noose, a goad, and a skull, full of wine, and his fourth hand is resting on the yoni of his consort (Puṣṭi) and on his trunk he has a vessel full of wealth. Puṣṭi is touching his Linga and embracing him with her right hand and she has a lotus in another hand.

71. Four lakhs Japa 1/10=40,000 Homa, by pre-told eight materials mixed in three sweets.

72. In pre-told Piṭham by Mūlamantra Mūrtikalpānā and he shall be called for and shall be worshipped with Tivra etc. nine Śaktis.

73. Couple-Devatās by Āmoda etc. is I Āvaraṇa	
by Diḡaṃbara etc.	II Āvaraṇa Pūjā,
by Aṅga Devatās	III „ „
„ Māti „	IV „ „

74. „ Lokapālas	V „ „
„ Vajra etc.	VI „ „

Thus after attaining the perfection

75. Homa is to be done by lotuses to attract all. Homa is to be done with rice and sesamum to attain wealth ; Homa is to be done by Modaka mixed with ghee to attain victory in the battle-field.

76. By three sweets— kings can be attracted. By eatables and meals kings can attain anything.

77. Śaktigaṇapati mantra : - ह्रीं गं ह्रीं महागणपतये स्वाहा consists twelve letters.

78. Ṛṣi is Gaṇaka, metre in Gāyatrī or Nivṛt Devatā is Uditā, by name Śaktigaṇapati. Aṅganyāsa is to be done Mūlamantra's five parts. Sixth one by whole mantra.

79. *Dhyāna* :—We adore him who is of the bright colour of pearl. He has the face of an elephant in rut. He has three eyes and moon is on his forehead. A jewelled crown is on his head. He has a lotus, a goad, a jar full of gems, and his fourth hand is resting on yoni of the Devī seated on his lap. Devī also is touching his Linga (penis) and has lotus in another hand.
80. One lakh-Japa ; 10,000-Homa-by Pāyasa in the worshipped fire.
81. In the pre-told way upon pre-told Piṭham God Gaṇapati shall be worshipped. Homa with cane pieces one can attain State.
82. Or even by coconut or by banana fruits. By the roasted-rice (चावल), mixed with sugar one can attract all worlds.
83. By cooked-wheat-Pāyasa can attract-kings
 „ „ „ Brahmins.
 By „ ghee-Homa one can become rich.
84. *Mantra* :—ॐ ह्रीं गं ह्रीं वशमानय स्वाहा is a mantra containing eleven letters.
85. Ṛṣi etc. one pre-told, Aṅganyāsa should be by the words of mantra, 1, 3, 2; 3, 2 letters with all is the order.
Dhyāna :—
86. I ever meditate upon the omini present one who is of the colour of red hibiscus. He has the face of an elephant with three eyes and a half moon. He holds a sugarcane Vara, noose and a goad. Tip of his trunk is resting on the yoni of his Śakti (uterus, who is embracing him and holding the tip of his penis and a lotus. Her colour is molten gold. He is full of desire.
87. Three lakhs Japa 1/10th Homa by sugar-cane pieces, or by Pāyasa mixed with ghee to attain perfection of mantra.
88. Being satisfied his teacher also to be pacified by money and food grains etc. Pūjā is as pre told and then Kāmya-rites shall be done.
89. Kings can be attracted by Pāyasa mixed with sweet. On Caturthi by coconut, wealth can be achieved.
90. By salt mixed with sweet one can attract ladies.

- 91 & 92. Quick-pacifying-mantra (Kṣipraprasādana mantra, गं क्षिप्रप्रसादनाय नमः is 10 lettered mantra, Ṛṣi is Gaṇaka-metre is Virāt, Devatā is Kṣipraprasādana-Vighna—; Ṣaḍaṅga is to be done with six Dīrghas—
Dhyāna—
93. May the elephant headed one protect ye ! He is red and has three eyes. The young moon is on his forehead and he is wearing a shining garland. In each of his hands is held a noose, a goad, a Kalpalatā and one of his own tusks and he has a pomegranate at the tip of his trunk.
94. One lakh Japa-10000 Homa by sesamum by eight materials pre-told mixed with three sweets.
95. Upon one-letter Pīṭham Gajānana shall be worshipped in following by agallochum flower etc.
96. Aṅgapūjā shall be done and eight Vighna Devatās shall be worshipped, they are—Vighana, Vināyaka, Vīra, Sūra, Varada.
- 97 & 98. Ibhavaktra, Ekadanta, and Lambodara, upon the ending of petals Brahmī etc. then Lokapālas and their weapons shall be worshipped. This is Vighnapūjā. By ghee-rice Homa shall be done daily and can become the owner of foodgrains within a year.
99. Man can attain a super-wealth by Pāyasa-rice. By ghee-Homa one can attract all beings.
100. Whole coconut shall be sacrificed into fire daily and within 48 days perfection is to be attained.
101. By eight materials mixed with three sweets one can attract kings and queens in this way.
102. For wealth Vighnarāja is to be pacified (by Tarpaṇa) for 44 days upon his head.
103. When Tarpaṇa (oblation) is made, he is to be meditated upon seated on a lotus and beautiful like a mountain of gold, and as coming out of the effulgence of the sun, down rows of silver steps into the water with which the Tarpaṇa is made.

104. The pre-told mantra and Puraścaraṇas are to be done or they shall be the following mantra and Puraścaraṇa.
105. Heramba mantra is ॐ गूं नमः
106. Consisting four letters the mantra can give four goals of life Ṣaḍaṅga is to be done by the 'ग' कार with six Dīrgha letters.
107. I adore Heramba who is of the lustre of sun. He is seated proudly on a lion. He has five faces each like that of an elephant and one of them is on top and upward turned. They are of the colour of pearl, gold, blue, Kuṇḍa flower and red respectively. The moon is on forehead of each of these. With two of his hands he has gestures of Vara and Abhaya and has—a ball of sweets, an axe a skull, a rosary, a hammer, a goad and a trident.
108. Three lakhs Japa 1/10th Homa by sesamum. Heramba shall be worshipped upon the Pīṭham being Tivra etc. called for and worshipped.
109. To worship Āsana mantra is—
ॐ हुं हूं महासिंहाय गां हेरम्बासनाय नमः ॥
110. This is Āsana mantra and Āsana shall be offered by this mantra. Idol shall be assumed by ॐ गं मूर्तिकल्पयामि, then Aṅga Pūjā and Āvaraṇa Pūjā is to be done.
111. Outside Lokapālas and their weapons. Thus by worshipping one can attain this wishes.
112. On Ṣaṣṭhī he shall be given oblation of Modakas to attain wishes. On Caturdaśī by cooked rice (with more water) to attain goal.
113. Even on Parva-days one can offer the oblations and attain his goal.
114. *Dhāraṇa yantra* :—A lotus having eight petals shall be drawn, in the middle Sādhya name is to be inserted in Bijākṣara. In the middle of petals the above said Mūlamantra (116th verse) is to well-classified and written (8×7). The other six letters in the east petal and it shall be surrounded by ह्रीं and श.

115. The yantra is to be drawn upon Bhūrja leaf by Rocana, exudation and Kāsmira dye. It shall be covered by white-paper are three metals, in the order. The yantra kept upon the shoulder may result in fulfilling all kinds of wishes.
- 116-118. Mālāmantra :—Consisting fifty five letters—ॐ ह्रीं क्रौं गूं नमः सर्वविघ्नाधिपाय सर्वार्थसिद्धिदाय सर्वदुःखप्रशमनाय एहो हि भगवान् सर्वा आपदः स्तम्भय स्तम्भय ह्रीं गूं गां नमः स्वाहा क्रौं ह्रीं
119. *Subrahmaṇya mantra*—is ॐ वच्च्द्भुवे नमः
120. Aṅgapūjā is to be done with six Dīrgha letters.
121. We adore Subrahmaṇya, coloured of vermillion face is beautiful like the moon. Beautiful armlets, garlands and other ornaments adorn him. He holds a lotus, gesture of Abhaya, a cock, and the Śakti weapon. He is raimented in red and the unguent on his body is also red. He grants the happiness of heaven to and destroys the fear of his votaries
122. Then lakh Japa and oblations of Homa by Havis with ghee for 1/10 i.e. 10,000 Āhutis then Brāhmaṇa-bhojana.
123. Assuming Dharma etc. on the Pīṭham west to the Vahnimandala (4th Paṭala). He shall be respected with all hospitalities.
124. On Kesaras Aṅgapūjā and middle of the petals—these Devatās—Jayanta, Agniveśyam, Kṛttikāputra.
125. Bhūtapati, Senānī, Guha, Hemashūla and Viśālākṣa, being carrying, Śakti and Vajra weapons shall be worshipped.
126. In the directions and end of petals begun with east—Devase-nāpati, Vidyā, Medhā, Vajra, in the angles—Śakti, Kukkuṭa.
127. Mayūra shall be worshipped and outside the Lokapālas, then weapons—Thus worship of Subrahmaṇya in conveyed.
128. On Ṣaṣṭhī Subrahmaṇya shall be pacified by sweet food and luxurious meals The Brahmacārins, shall be worshipped as they are Subrahmaṇya.
129. The Lord Subrahmaṇya can prosper the Sādhaka by giving sons, victory, valour, protection, long span of life, wealth and fame.

130. In Japa, Tarpaṇa and Pūjā the following invocation is to be recited for it can give all kinds of perfection.
131. I invoke Lord Gajānana as he is called Śabda Brahman, respected by all Gods and he carries half moon upon his forehead.
132. He can destroy the fire of wordly distresses of votaries and therefore respect Lord Gaṇeśa, whose cheeks are wetted by perennial exudation (dāna).
133. One cannot ever forget Lord Gaṇeśa (son of Śiva) since he has done Aṅgarāga by fresh Kumkum and avoiding (by gears) the bees stuck into the exudation—
134. Lord Gajānana is invoked by his votaries as he is worshipping Lord Śiva by taking the water from the Gaṅgā river coming out from Śiva's head.
135. After Kumara's feeding, Gajānana cleans the breasts of Pārvatī by sprinkling the water for his purpose. I invoke this innocent Gajānana
136. The stars are being spread as the sprinkled water by you upon the sky-courtyard through the holes of the lotuses. It seems to be pearls.
137. When you go to play in the sea, the water comes up due to high-waves and looking at it the Gods like Indra etc. went to Śiva and complained that it is the complete dissolution of the world.
138. When you start to play with the Gods, even the sun and the moon pretended as balls for while.
139. You lustre like red-sun and you are teaching the Vedānta (Philosophy) perennially to the Gods, Saints, votaries only the friends to you.
140. You have no reason, you are eternal, to bless the earth and people only you have kept your legs upon the Earth. You are Śabdabrahman.
141. You are full of bliss, you have given the Purāṇas to Vyāsa written by the tooth.

142. Gajānana is the place of invocations, he cannot be attained even by Vedas, he is the incarnation of Paramātmān, one shall invoke him as one, he may be like an elephant or man.
143. I invoke Gajānana as sprinkling Lord Śiva by the water like pearls and holding Pāśa and Aṅkuśa and a broken tooth.
144. He is one and all in the world, he is Brahman and son of Śiva. Philosophers say that he is Śabdabrahman.
145. I invoke him as full of lust for he is looking at his consort, who is sitting upon his knee.
146. One who studies the logies being done the Pūjā to you first, can understand that only you are the truth in the world and every thing except you is untrue in this world.
147. I invoke Gajānana as Hiranyagarbha, and Lord of the world, first poet being seated upon Ravimaṇḍala, the Saints enter him for they do Yogābhyāsa to enter Ravimaṇḍala.
148. He is invoked in Vedānta, He is Ātman, He is full of bliss, He is in the heart, He is the destroyer of disturbances.
149. Let Gajānana do the wealth for us; as he is an innocent that he is thinking the crescent moon upon the head of Lord Śiva as the broken tooth of his and going to catch the moon.
150. To destroy the disturbances of the people who is cheated by coconut etc. fruits by the people. I invoke him.
151. He is to be achieved by so many Yajñas and Tapas. One who invokes him by this invocation, will be the home of all kinds of prosperity.

ŚĀRADĀTILAKAM

XIV PAṬALA

1. Candra mantra will be explained :—
स्वो सोमाय नमः is the six lettered mantra.
2. Ṛṣi is Bhṛgu, metre is Paṅkti and Devatā is Soma.
3. Aṅganyāsa is to be done by six Dīrgas :
4. *Dhyāna* :—I always adore Soma, the ocean of nectar. He is of the whiteness of camphor, and pure crystal. His face is the circle of the full moon and the blue tresses, which surround it enhance its beauty. Ropes of pearls which adorn his body uproot darkness. In his two hands he holds a waterlily and Vara gesture. The stain on his surface is due to deer he has in his lap.
5. Japa for six lakhs but Homa is by 6,000 oblations by pāyasa with ghee.
6. First Sūrya and Agni maṇḍala to be worshipped then the Soma maṇḍala. Then Rohiṇipati is to be worshipped in the pre-told Piṭham. Aṅgadevatās upon Kesaras and Śaktis in the middle of the petals are—
7. Rohiṇī, Kṛttikā, Revatī, Bharanī, Rātri, Ārdrā, Jyoti and Kalā—are coloured like a flowers rope decoratively while ropes of flowers and Ambara is their cloth.
8. (Digambaras) and the ornaments of pearls. They respect Soma and bended due to the large breasts.
9. They are loving their husbands and they are full of lust, their eyes are like lotuses and face is like the moon.
10. Upon the endings of petals the planets to be worshipped are—
Sun, Mars, Venus, Saturn, Jupiter, Rāhu, Mercury and Ketu.
11. They wear respective co'oured clothes according to their colours and begins with first letter of their names. They are red, light-red, white, blue, yellow, coffee colour, white and black.

12. Left hand of them is resting upon left-knee and right hand is in Abhaya gesture. Lotus is in hand of Bhānu (sun), Fiercy faced saturn.
13. Rāhu's face is terribly ugly, Ketu is in begging gesture. Then Lokapālas shall be worshipped with their Vajra etc. weapons in the order.
14. Thus the one perfected mantra may refuge to wealth. The God is to be assumed as in the heart-lotus and decorated by ॐ कार māla.
15. 3000 Japa is to be done by this way and can attain the status of king within a year.
16. Soma shall be meditated for 3000 Japa and one can avoid all diseases and live for 100 years.
17. Being a bachelor (controlled organs) Japa for 4 lakhs to be done and thereby one can find anything hidden underground without more efforts
18. Especially Japa is to be done on Pūrṇimā day and thereby one can become rich.
19. By this mantra one can erradicate severe fevers, head-diseases Kṛtya rites and disturbances, even poisonous matters.
20. On Pūrṇimā, being in fast, Arghya shall be given to Soma when he rises, and three squares shall be drawn facing the east.
 - ☐ Soma's place,
 - ☐ Worship-materials,
 - ☐ Sādhaka shall sit here.
- 21 & 22. On eastern square a lotus shall be drawn. A cup made of silver is to be kept in front of it.
23. By cow-milk it shall be filled and Japa is to be done for 108 times and Arghya by Vidyā mantra is to be given (27th verse).
24. Arghya is like — “शशांक यस्त्वंकार्यार्थसिद्धये नमः इदमर्घ्यम्”. This is the method to be followed in every month.

25. Within six months one can attain perfection and even wealth, sons, all prosperities and fame.
26. Girl can get a good-wished lover, and man can get a good-wished girl. It is not needed to appreciate, in one word Soma can give everything.
27. *Vidyā mantra*—is “विद्ये विद्यामालिनि चन्द्रिणि चन्द्रमुखि स्वाहा”
28. *Sūrya mantra* is “ॐ घृणिः सूर्य आदित्यः”
29. This consists eight letters—Ṛṣi is Devanāga metre is Gāyatrī, and Devatā is Āditya which can give visible and invisible results.
- 30&31. Ṣaḍaṅga is to be done—“ॐ सत्याय हृदयाय, ब्रह्मणे—शिरसे स्वाहा विष्णवे शिखायै वषट्, रुद्राय—कवचाय हुं, अग्ने—नेत्रत्रयाय वीषट्, सर्वाय—अस्त्राय फट् ।
32. सत्याय etc. shall be added by तेजोज्वालामणि हुं फट् स्वाहा—(i.e. सत्याय तेजोज्वालामणि... हृदयाय नमः) Then Pañcamūrtis in the order—
33. Āditya upon head, Ravi—on face, Bhānu on heart, Bhāskara on penis
34. Sūrya on legs (with short letters) with Sadya etc. five viz.
ॐ आदित्याय नमः, ऐं रवये नमः, ॐ भानवे नमः, इं भास्कराय नमः, अं सूर्याय नमः ॥ The main idols, being adorned with all ornaments.
35. Head, face, neck, chest, stomach, navel, penis and legs with the mantra varṇas, separately the nyāsa is to be done. Thus after nyāsa sun shall be meditated as—
36. I adore the lord of the day. He is red like Bandūka flower and seated on a red lotus. He has three luminous eyes and a ruby crown on his head. He is holding a lotus and making the gesture of Vara and Abhaya. He is adorned with armlets, garlands and so forth.
37. Eight lakhs Japa and 1000 Āhūtis-for Homa by milky-tree Samsits with milk.

38. First Piṭhapūjā, then in directions in middle he is to be worshipped as pure, biggest eternal bliss.
39. He shall be worshipped upon Vahni and Soma maṇḍalas. Piṭha Devatās are—Diptā, Sūkṣmā, Jayā, Bhadrā.
40. Vibhūti, Vimalā, Amoghā, Vidyutā, and Sarvatomukho. They seem to be flames. Their Bijākṣaras are (in the order)—
41. रां रीं हूं रें रौं रौं रं रः । ब्रह्मविष्णु शिवात्मकाय
42. सौराय योगपीठाय नमः is the Piṭhamantra of sun.
43. Mūrti is to be assumed by ॐ खं खखोलकाय ॐ घृणिः सूर्य आदित्यः ॥
The witness of the whole world Lord Sūrya shall be called for in it and he shall be worshipped.
44. Aṅgapūjā is first and Sūrya-idols upon petals of directions. Upon four angled-directions Āditya etc.
45. Four Śakti Devatās their sub Bijākṣaras are the first letters of their names in the order—Uṣā, Prajñā, Prabhā and Sandhyā.
46. Brāhmī etc. upon the endings of leaves, in front the Aruṇa. Then candra etc. eight planets shall be worshipped outside of them.
47. Lokapālas, and their weapons, as pre-told. Then Arghya shall be given everyday or on Sunday in the morning.
48. The Sūrya maṇḍala shall be drawn and Piṭha pūjā as pre-told.
49. A good vessel made of copper measuring a Prastha shall be kept upon maṇḍala and to be filled by pure-water.
50. Kumkum, Rocana, red sandal, bamboo, Karavīra, Japa, Paddy, Darbha, Śyāmaka and rice shall be kept a little in it.
51. It is to be assumed that the pot itself is sun. Bhāskara shall be assumed with Aṅga Devatā in it.
52. It shall be covered by sandal, flowers etc. and Japa is to be done for 108 times.
53. Once again worshipping the Sun, the knees shall be put on ground, body shall face towards Sun,

54. The vision is to be concentrated upon sun, Mūlamantra Japa is to be done, thus the Arghya shall be given to sun.
55. He shall be respected with Puṣpāñjali (handful flowers). Japa for 108 times, up to the time of taking the Arghya by his own rays—
56. By this pacification, Sun grants all his wishes fulfilled. It can increase the span of life and health for men.
57. It can give money, food grains, cattle, fields, sons, friends, wife, attractive personality, courage, fame, shining, education, and all wealths.
58. Prayojanatilaka mantra :—Consists three letters—ह्रीं ह्रीं सः
59. Three Bijākṣaras shall be assumed as kept upon three places, from Ādhāra to the end of legs, from neck to Ādhāra, and from head to neck respectively.
60. By middle letter with six Dīrghas—Aṅganyāsa is to be done
Dhyāna :—I adore sun who is seated on a lotus.
61. He is ocean of endless good and the Lord of endless universe. He holds two lotuses, Vara and Abhaya gestures. He is red and wearing a ruby crown. He has three eyes.
62. Twelve lakhs Japa, by 1/10th Homa by rice-ghee or by sesamum mixed with sweets.
63. Sun shall be worshipped upon the pre-told Piṭham according to the ritual rules. First Āvaraṇa pūjā by candra etc. (shall be performed) third by Lokapāla.
64. Devatās, fourth Āvaraṇa pūjā by their weapons. Thus after pūjā Arghya shall be given to Tejaścanda (the ball of fire) Lord Sun.
65. The Lord Sun may give to his devotee jewels, money, food grains, sons and grandsons, cattle, clothes and ornaments.
66. Mārtaṇḍa bhairava mantra is :—“ह्रीं”

67. Covered by ह्रिं i.e. 'ह्रिं ह्र्यं ह्रिं' can make all wishes fruitful.
68. Upon-middle finger, fore finger, thumb, ring finger and last finger Sūrya, Bhāskara, Bhānu, Ravi and Divākara shall be assumed
69. with अं, ईं, उं, ऋं, औं, letters begannd respectively.
70. With five Dīrgha letters same Devatās upon head, face, heart, penis and leg Then he has to assume the Mūlamantra as spread everywhere upon his body.
71. We adore Mārtaṇḍa. He is of the redness of a golden lotus and coral. He has four beautiful faces with three eyes in each. He is holding a beautiful Khaḍgāṅga, a lotus, a discus, a Śakti, a noose, a goad, a very beautiful rosary and a skull. The left side (half) of his body is of his wife. He is wearing a crown upon his head and a garland.
72. Three lakhs Japa covering by ह्रिं letter ; 1/10th of it Homa-by opened lotuses mixed with sweet.
73. Upon the Pīṭham being shining by lights, in the Karṇikas-Uṣā etc. Devatās are to be worshipped in east etc. directions and idol is to be assumed by Mūlamantra.
74. Being done the call for, the Sūrya etc. in direction and in sub-directions the other shall be worshipped.
75. Aṅgapūjā is to be done as pre-told in Iṣānya direction two Aṅgapūjā. Then eight planets, then outside Lokapālas.
76. Arghya is to be given to Mārtaṇḍabhairava. Thus attaining the perfection. Sādhaka shall attain his goals.
77. Money may come by the Homa of paddy-ghee sesamum and Bilva—for 1 lakh Āhuti. By Rāja-flowers also one can attain richness.
78. By Japā flowers one can attract anybody. By Mātulinga fruits one can attain his wished richness.
79. By this mantra Japa one can attain-fame, sons, power shining perfection of words, endless rich wealth,

80. *Ajapā mantra* :— is ह्रस्वः having two letters.
81. Ṛṣi is Brahmā, metre is Gāyatri and Devatā is Girijāpati (Īśwara).
82. With six Dīrghas with ह्रस्व — Aṅgapūjā shall be done.
Dhyāra—
83. May be who is half the mother and half the Lord, who is the root of the universe protect you. He is of the colour of the rising sun and like a flash of lightning. He has noose, Abhaya and Vara gestures, and a battle-axe. Celestial ornaments made of nine gems adore him. His body is moon and fire (Agni Soma). He has three eyes, moon is on his forehead.
84. Twelve lakhs Japa and 1/10th of it Homa by Pāyasam, ghee, thereby perfection of mantra.
85. Upon the pre-told Piṭham being worshipped the Dīpta etc. Devatās, idol shall be assumed by Mūlamantra and Aṅgapūjā is to be done.
86. In directions— Ṛta, Vasu, Nara and Vara. In sub-directions— Ṛtajā, Gojā, Abjā and Adrijā.
87. Then Lokapālas and their weapons. Then Arghya is to be given in pre-told way.
- 88 & 89. Upon the lotus-maṇḍala (bein written the Varṇa mantra) a full-vessel (pot) shall be kept, then it shall be closed with left hand and then 108 Japa shall be done, assuming the water in the pot as nectar, then the person to whom it is sprinkled will become fearless
90. And he attains, span of life, health and endless wealth. Even this is suggested to mitigate the poisons.
91. In the (Hea t) lotus maṇḍala, in the middle two points of Visarga shall be assumed as two moons. From those two moons the nectar is flowing and wetting the 'स' कार in the midst of Kaṇṭikā The over-flowing nectar upon 'स' कार then perennially comes upon Bindu on Maṇḍiṭra (one part of the body) then the same flowing nectar continues upto Mūlādhāra where 'ह' कार exists— particularly the Paramātman. Thus by this

kind of Japa one can be void of poison, weapon, madness, death and fever and he lives with his kith and kins for 100 years happily.

92. *Agni mantra* :— is ॐ भूमुवस्वः अग्निजाति वेद इहावह
93. "सर्वं कर्माणि साधय स्वाहा" having twenty five letters Ṛṣi is Bhṛgu, metre—Gāyatrī, Devatā—Agni.
94. Aṅganyāsa is by—5, 6, 4, 5, 3, & 2 letters respectively of Mūlamantra.
95. I adore red Agni He has a golden garland resting on his shoulders. He is adorned with red garlands and red sandal paste. The mass of flames shining on his head, are like so many matted locks. His raiment is very white. He is carrying Śakti, Swastika, a Darbha-grass-handful, a rosary, a sacrificial ladle (sruk) and spoon (sruva), the gestures of Vara and Abhaya. He has three eyes
- 96-98. Being fast on Caturdaśī, Sādhaka shall do Japa for 12000 times, being controlled-organ and the next day on Amāvāsyā full-meals and Dakṣiṇā shall be given to Brāhmins. Then he shall bring the materials for Homa and he only shall clean it, then on some other day Homa shall be done without more delay.
99. Everyday Homa shall be done for 108 Āhutiḥ respectively taking the Vaṣa Samits, paddy, sesamum and Raji,—as havis (Oblation).
100. Thus after doing for ten days on the 11th day (Ekādaśī) Pūrṇāhuti (completing Āhuti) shall be done.
101. According to the convenience the Brāhmins shall be pacified. To the Guru a cow and a little red in colour, milk shall be given as Dakṣiṇā.
102. Then clothes, money and foodgrains also shall be given upto Vahnimaṇḍala. Nine Śaktis shall be worshipped.
103. They are—Pitā, Śwetā, Aruṇā, Kṛṣṇā, Dhūmrā, Tivrā, Sphullingī, Ruciṛā and Jawālīnī are the fires, nine Śaktis.

104. By Vahnībija Āsana is to be given, and Idol is to be assumed by Mūlamantra. In the order, then the fire shall be worshipped.
105. Then Aṅgapūjā and eight Mūrtipūjā upon eight petals. They are Jātaveda, Saptajihvā, Havyavāhana.
106. Aśwodara, Vaiśvānara, Kaumāra, Viśwamukha and Devamukha.
107. They carry Swastika and Śakti weapons. Then outside the Lokapālas and their weapons.
108. Japa is to be done for 1008 times daily, and thereby one can own money, foodgrains and wealth within a year.
- 109 & 110. Homa done by rice-ghee results in richness by Brahma-tree blossoms, with curd, honey and ghee or by Karavira blossoms can become well-to-do within 48 days.
- 111 & 112. By Kapilā-ghee (cow ghee) Homa done for six months, one can become rich, famous and respected by three worlds within a year. By paddy 108 Āhutis-Homa result in the increase in rice, cattle, buffalo, etc. in his house. By sesamum Homa-more-wealth can be achieved.
- 113-115. By Palāśa, Bilva, Khadira, Śamī, milky-tree Vikaśka, Tāragvadha, Samits,..... by Karavira-blossoms, blue-lotus, lotus, Kalhāra, red lotus, Jātī-blossom, Dūrvā grass daily 108 Āhutis shall be offered on Pādya (day) and thereby one can attain all his goals within six months.
- 116-118. *Turagāgni mantra* : “उत्तिष्ठपुरुष हरिषिगल लोहिताक्ष देहि मे ददापय स्वाहा” twenty four letters and called Samṛddhi mantra Ṛṣi etc. are pre-told. Śaḍaṅga shall be done by 6-5-4-3-4 and 2 letters of Mūlamantra and हृदयाय नमः etc respectively.
119. *Dhyāna* :—He is of the form of a horse and he has come out of a golden Aśwattha tree and is red like a mass of vermilion. Flames on the hairs on his body. His beauty charms the world. Ornaments of priceless gems adorn his neck. Gems come out of his organs (Indriyas are spread all over the world.)

120. One lakh Japa and Homa by 1/10th with the milk-rice with ghee. Turagāgni mantra shall be meditated.
121. Upon pre-told Piṭham He shall be worshipped with Aṅga Devatās and outside of it Lokapālas and their weapons.
122. One can live for 100 years by doing japa for 1000 times while taking bath in the morning.
- 123 & 124. One shall stand in water being merged upto the chest, look at the sun and Japa is to be done for 4000 times daily for a year and thereby he can avoid untimely death, fever, poverty, and may live for 100 years with all prosperities.
125. On Kṛtikā—Pādyā—Paddy Homa can give money or by curd, Śamī Samits also one can attain richness.
126. By ghee Homa—one can attain his goals

„	lotus	„	„	lands
„	sesamum	„	„	enemy's kingdom
127. „ Aśwattha samits

mixed with			
sheap-ghee	„	wished girl	
and She	„	„	wished husband
128. By Pure-ghee—one may cure fever.

„	Bandūka blossoms (1008)	for seven days	greater weapon.
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129. „ having milk-food for month 1000 Āhutiś ..result.. richness.
130. „ Dūrvā grass mixed with ghee—one can live for 100 years.
131. Daily by 103 Āhutiś with Mṛga. mudrā (joining thumb, middle and ring-fingers) done results in wealth.
132. Every month 10000 Āhutiś given by ghee for six months results in endless wealth.
133. By red lotuses mixed with 3 sweets, Homa done for six months results in becoming Lord of Lakṣmi (rich).
134. By red ghee mixed with three sweets Homa is to be done daily for 1000 Āhutiś, may result in becoming Lord of Earth within six months.

135. Done for a year results in the wealth of Lord Indra. By *Amṛta* pieces mixed with milk for seven weeks.
136. 3000 *Āhuti*s daily and thereby one can be void of *Kṛtya*'s bad results, fever and diseases and can live for 100 years.
- 137&138. By *Karavīra*, *Japā*, *Bilva*, *Palāśa* and *Raja-tree*—blossomed and opened lotuses, *Kurantā*, *Jāti*-flowers, mixed with three sweets-*Homa* done results in riches unexpected within a year.
- 139&140. One *Prastha* rice shall be cooked in cow milk and *kavala* shall be prepared. It should be mixed with ghee and sacrificed
141. to *Agni* for 108 times being done the *Pūjā* by sandal and flowers etc. on *Pādya* to *Turagāgni*.
142. *Vaca* shall be eaten (done *Japa*) thereby one can become a most beautiful in three worlds within a year and he can talk impressively and fluently.
143. If a person drinks 108 *Japa*-water daily in the morning, his digestion power accedes.
- 144 & 145. A *maṇḍala* consisting nine squares is to be done and nine pots shall be kept upon it in pre-told way. It shall be filled with the milk of milky-trees and it shall be decorated by good clothes etc. and nine kinds of gems shall be kept in it.
146. In the middle *Agni*, and eight *mūrtis* of him in the directions shall be worshipped by sandal, flowers.
147. Touching the pots 108 *Japa* shall be done. The person shall give *Dakṣiṇā* and he shall be sprinkled by *Mantrin*.
148. Thus he can avoid fever planets, bad effects, poverty etc. and can live for 100 years with all prosperities.

ŚĀRADĀTĪLAKAM

XV PAṬALA

1. Hereafter I narrate the Mahāmantra of Viṣṇu by whose remembrance the good people crossed the ocean of worldly distresses.
2. “ॐ नमो नारायणाय” is the Viṣṇu’s Mahāmantra consists eight letters.
3. Ṛṣi is Sādhyonārāyaṇa and Gāyātrī is metre and Viṣṇu is Devatā.

4. Aṅganyāsa—

कुडोल्काय—हृदयाय

महोल्काय—शिरसे

वीरोल्काय—शिखायै

द्यूल्काय—कवचाय

सहस्रोल्काय—अस्त्राय

5. By six letters of Mūlamantra Śadaṅganyāsa is to be done.
6. Existing two letters shall be kept (nyāsa) upon stomach and baseback. The bordering shall be done by snapping with Aindri mantra (told in 16th Paṭala) and Varṇas of mantra shall be assumed as on the body.
- 7-9. Nyāsa of Mātrkas shall be upon—base, heart, face, shoulders, legs—beginnings, nose, neck, navel, chest, knee, sides, back sides....

head, face, eyes, ears, nose, shoulders, legs its joint fingers, (seven and five places $7+5=12$) then heart, head, eyes, face, stomach, chest, elbow, two legs,—the letters are to be done nyāsa, one by one even on cheek, shoulders and chest.

10. Conch, discus, lotus are to be kept on legs as nyāsa. Being the sole of eight letters (Nārāyaṇa) 4 letters (existing) shall be added in the beginning of weapons nyāsa.

11. With the addition of four Ātmans twelve letters-man has been suggested by scholars. i.e.

ॐ नमः पराय पृथिव्यात्मने नमः—पादयोः

„ „ जलात्मने „ —लिगे etc.

Therefore with those beginnings, with twelve Ādityas (Sun) twelve Mūrtis shall be done nyāsa.

12. They are Keśava etc. in the following way--

13-17. ॐ अं केशवधातृभ्यां नमः—ललाटे (forehead)

„ अं नारायणार्थं मोभ्यां „ —कुक्षी (stomach)

„ इं माधवमित्राभ्यां „ —हृदये (heart)

„ ईं गोविन्द वरुणाभ्यां „ —कण्ठे (neck)

„ उं विष्णवंशुभ्यां „ —right side

„ अं मधुसूदन भगाभ्यां „ —shoulders

„ एं त्रिविक्रमविवस्वद्भ्यां „ —throat

„ ऐं वामनेन्द्राभ्यां „ —left side

„ ओं श्रीधरपूषभ्यां „ —shoulders

„ औं हृषीकेश पर्जन्याभ्यां „ —neck

„ अं पद्मनाभत्वष्टृभ्यां „ —back base

„ अं विष्णु दामोदराभ्यां „ —shoulders

then (मन्त्रं विन्मूर्ध्नि ॐ नमो नारायणाय)

twelve lettered Mahāmantra shall be done nyāsa upon head.

- 18-20. *Kirīṭa-mantra*—is to be used to assume that it is spread.

The mantra is ॐ किरीटकेयूरहार, मकरकुण्डल, शंखचक्रगदाम्भोज हस्त, पीताम्बरधर, श्रीवत्सांकित, वक्षस्थल, श्रीभूमिसहित स्वात्मज्योतिर्द्वय दीप्तिकराय, सहस्रादित्यतेजसे नमः॥

21. Thus after nyāsa Narāyaṇa shall be meditated I ever adore the supporter of the Universe. He is lustrous with the lustre of ten million rising suns and in his hands are a conch shell, a mace, a lotus and a discus. On either side of him are beautiful Lakṣmi and Vasumatī. He has a crown on his head and is wearing armlets, garland and ear-ornaments. His raiment is yellow.

22. The Kaustubha gem enhances his lustre and on his breast is the sign of Śrīvatsa
- 23-25. Japa is to be done for 16 lakhs. 1/10th of it Homa, by lotuses with sweets. He shall be worshipped upon the Piṭham, with, Vimalā etc. Devatās being called for. They are Vimalā, Utkarṣinī, Jīāna, Krñyā, Yogā, Prahvī, Satyā, Iśhāna and Anugrahā, Āsanadāna mantra is—
26. “ॐ नमो भगवते विष्णवे सर्वभूतात्मने वासुदेवाय सर्वात्मसंयोगपद्मपीठात्मने नमः”
27. Then idol shall be assumed by Mūlamantra.
28. Deva Viṣṇu shall be called for and be worshipped by flowers etc. then Aṅgapūjā and Mantric letters upon Kesara upon petals Vāsudeva etc. idols with Śakti Devatās.
- 29 & 30. They are—Vasudeva, Sankarṣaṇa Pradyumna, Aniruddha coloured respectively like snow, yellow, tamāla and indra-blue and wearing Pīṭāmbaras ; carrying conch, wheel Gadā and lotus with their four hands.
31. Upon Angle-petals—Śānti, Śree, Saraswatī and Rati coloured white, golden, milk-white and Dūrvā grass respectively and well decorated.
- 32&33. The weapon upon the endings of petals, conch Gadā and lotus, Kaustubha-gem, Musala, sword and Vanamāla in the order—being coloured as red, white, yellow, golden, black, blue, sword white. The Garuḍa shall be worshipped outside — red in colour.
34. Śankhanidhi and Padmanidhi being coloured as pearls and gems in south and north sides, flag in west coloured as light blue.
35. Vighna in Āgneya direction (black) Śyāma in Nairṛti direction, (black) Durgā in Vāyavya direction, and Senānī (yellow) in the Isānya direction.
36. Indra etc. Lokapālas with their weapons shall be worshipped. This is the method of Viṣṇu-pūjā with Āvaraṇa Devatās. By this one can attain the feet of Viṣṇu after enjoying all worldly affairs.

37. Vāsudeva mantra—ॐ नमो भगवते वासुदेवाय having twelve letters and important in the Vaiṣṇava-Āgamas
38. Ṛṣi is Prajāpati, metre is Gāyatrī. Devatā is Vāsudeva being suggested by scholars.
39. ॐ हृदयायनमः, नमः शिरसेस्वाहा, भगवते शिखायै वषट् । वासुदेवाय कवचाय हुं, ॐ ... वासुदेवाय अस्त्राय फट् is Pañcāṅga nyāsa.
40. Other nyāsa is upon head, forehead, eyes, face, neck, shoulders, heart, stomach, navel, penis, elbows and legs. (by 12 letters). *Dhyāna*—
41. I respect the Lord Viṣṇu, who is coloured like 10 million moons of autumn, carries conch shell, a mace, a lotus, a discus attract the worlds. He has garlands, armlets, ear ornaments etc, bangles and Kaustubha gem enhances his lustre and on his breast there is Śrīvatsa sign.
- 42 & 43. Twelve lakhs Japa 1/10th Homa by sesamum mixed with ghee. Upon the Pīṭham pre-told, idol shall be assumed by Mūlamantra Following is the method of worship.
44. First Āvaraṇa by Aṅgadevatās. By Vāsudeva etc. second Āvaraṇa third Āvaraṇa by twelve Mūrtis.
45. Fourth is by Suranātha etc., Fifth by Vajra etc. weapons. Thus Lord Viṣṇu fulfills the goals.
46. 1000 Āhūti shall be given by Pāyasa ghee sprinkled to attain the purified mind. But to avoid all sins one shall do Homa by milk-tree Samits for 1000 Āhūti being milk-sprinkled.
47. *Lakṣmī Vāsudeva mantra* :—ॐ ह्रीं ह्रीं श्रीं श्रीं लक्ष्मी वासुदेवाय नमः is fourteen letters mantra.
48. Which can give all like eternal tree--Aṅganyāsa.
49. ॐ ह्रीं ह्रीं हृदयायनमः ॐ श्रीं श्रीं शिरसे स्वाहा
ॐ लक्ष्मी शिखायै वषट् ॐ वासुदेवाय कवचाय हुं
ॐ नमः अस्त्राय फट्
50. He is of the colour of lightning and the moon. Half of his body is Vaikunṭha (Viṣṇu) and the other half is Lakṣmī. This

union is due to mutual affection. He is adorned with gem set ornaments. He has Vidyā-mudrā, a lotus, a mirror, a jar of gems, again a lotus, a mace, a conch shell and a discus.

51. Twelve lakhs Japa, 12000 Homa by lotuses mixed with three sweets. Pūjā is to be done upon Vaiṣṇava Pīṭham by twelve letters.
52. One can master the wealth by Pāyasa Homa. By sesamum mixed with three sweets one can achieve anything.
53. *Dadhivāmana mantra* :—ॐ नमो विष्णवे सुरपतये महाबलाय स्वाहा having eighteen letters.
54. Ṛṣi is Indu, metre is Virāt and Devatā is Dadhivāmana Aṅganyāsa is by 1-2-3-5-5 and two letters.
55. Mantra-Varṇanyāsa is upon head, forehead, two eyes.
56. *Nyāsa* - ears, nose, lips, throat, shoulders, back, heart, stomach, navel.
57. Penis, chest, elbows, knees, and legs.
58. *Dhyāna* :—We worship him who is of the radiance of pearls and is seated, on the moon. Nine kinds of gems are in his ornaments. His lotus like face is adorned with locks of hair like black bees. He handles, golden jar filled with pure water and a cup of gold full of curd and rice.
59. Three lakhs-Japa 1/10th Homa by Pāyasa-rice with ghee or by curd rice according to ritual rules.
- 60 & 61. Upon candra maṇḍala He shall be worshipped upon Pīṭham pre-told, idol shall be assumed by Mūlamantra, Śaḍaṅganyāsa shall be worshipped, then Vāsudeva etc. Devatās upon Kesaras shall be worshipped. Then a Dhvajā etc. (Dhwaja, Vainateya, Śankha, Padma).
62. Then Keśava etc. upon the endings of petals then Lokapālas and their weapons, eight elephants Thus this comes to the set of seven Āvaraṇas This is the way the Gods worshipped Lord Viṣṇu
63. 1000 Āhuti of Pāyasa can bring wealth. By foodgrains one can attain ample food.

64. By Śatapuṣpī (सौक) seeds 1000 Āhutiś can destroy fear. By curd-rice one can come up from his problems.
65. One shall remember Trivikrama while doing Japa and thereby he can attain Mokṣa.
66. One can draw his figure upon the wall and worship Lord Viṣṇu daily and thereby attain super-wealth.
67. *Yantra* :—Upon Karṇikā—Sādhya, Sādhaka and Karma names with ॐ, upon Kesaras eight letters of Mūlamantra, upon the (petals) leaves 2—2 letter of Mūlamantra, and resting four letters shall be written upon last petal (18 letters).
68. By twelve letters (vowels except neuter vowels) it shall be surrounded in outside. Thus Vaiṣṇava-Yantra shall be prepared which can give all kinds of wealth.
69. *Hayagrīva mantra* : ॐ उद्भिर, प्रणवोद्गीय ।
& (8 × 4) सर्ववागीश्वरेश्वर ।
70. (32 letters) सर्ववेदमया चिन्त्य ।
सर्व बोधय बोधय ।
71. Ṛṣi is Brahmā, metre is Anuṣṭup, Devatā is Hayagrīva who can give the words perfection. With ॐ kārā mantra Pañcāṅga nyāsa shall be done.
72. He is of the lustre of the autumnal moon and adorn with ornaments set with pearls His head is that of a horse In two of his hands he is holding a discus and a conch shell and the other two are resting on his knees.
73. Twelve lakhs Japa, 1/10th of it Homa by Kuṇḍa flowers mixed with sweets to attain perfection of mantra.
74. Upon eight lettered Piṭham Hayagrīva shall be worshipped. By Mūlākṣara he shall be (idol) assumed.
75. This Bījākṣara is :—‘हंस’ । upon Kesaras four Vedas in four directions shall be worshipped.
76. In sub-directions, Smṛtiś, Nyāya etc. all Śāstras shall be worshipped. In the middle of petals Aṅgadevatāś

77. Outside the Lokapālas and their weapons, thus one who meditates can become the master of words.
78. By Bilva-fruits, the Homa results in wealth.
 „ Kunda flowers „ „ in perfection of words.
79. The Brāhmī-juice shall be used to cook the ghee and it is sacrificed in Homa results in perennial power of wordings.
- 80 & 82. Vacakalka-done Japa is to be eaten daily in the morning and thereby one can translate all Vedas and Āgamas very soon. None is equal to this in giving knowledge and wealth. “रां रामाय नमः” is Rāmamantra consisting six letters and fulfiller of wishes for votaries. Ṛṣi is Brahma, metre is Gāyatrī and Devatā in Rāma who is the destroyer of saturn.
83. With Dīrghas Ṣaḍaṅga shall be done. Upon Brahmanand forehead, heart, navel, penis and legs, with six letters of mantra shall be done nyāsa.
Dhyāna :—
84. I always adore Rāghava who is of the charming radiance of dark rain clouds. He is seated in the Virāsana posture, and gesture of Jñāna and one hand is resting on his knee. He is adorned with a crown, armlets and various other ornaments. Sita who is lustrous like lightning and is holding a lotus in her hand, is seated by his side and looking at him
85. Twelve lakhs Japa 1/10th Homa by lotuses and meals shall be given to Brāhmins.
86. He shall be worshipped upon Vaiṣṇava Piṭham : Murti, is to be assumed by Mūlamantra By ‘श्रीं सीतायै स्वाहा’ (Sītā mantra) She shall be worshipped beside Rāma.
- 87 & 88. Infront in both sides (bow weapon) made of horu, outside of it the arrows, Hanumān with Sugreeva, Bharata with Vibhīṣaṇa Lakṣmaṇa, Aṅgada and Śatrughna and Jāmbavan upon leaves (petal) Hanumān being reading a book—shall be worshipped infront.

89. Bharata and Śatrughna carry cāmaras, Lakṣmaṇa holds the umbrella in west.
90. In the endings of petals—Śṛṣṭi, Jayanti, Vijaya Surāṣṭra, Rāṣṭra vardhana, Akopa, Dharmapāla and Sumantram—shall be worshipped.
91. Then Lokapālas having all ornaments and their weapon even outside of the.n.
92. Only after attaining the perfection upon mantra one practice the mantra. By Jāti flowers sprinkled by sandal-water Homa shall be done.
93. To attract the king. But to wealth Homa shall be done by lotuses. By blue-lotus one can attract whole world.
94. For attaining the organs (sense) Homa shall be done by Bilva blossoms. By Dūrvā Homa one can attain a longer span of life without disturbances.
95. By red lotuses one can attain wished wealth. To attain wisdom one shall do Homa by Palāśa blossoms.
96. The water done Japa drunken results in poetic knowledge within a year. For health the rice done Japa is to be taken.
- 97-99. Dhāraṇa yantra :— In the middle Sādhya Sādhaka and Karma's names with ॐ Rāmamūla mantra in six angles, Ṣaḍaṅga mantras in the sides of angles, ह्रीं & क्लीं upon the sides of Yantra upon the endings of petals the vowel Māṭṛkas, in the middle of petals, forty seven letters of Mālāmantra shall be written. Then it shall be surrounded by Daśakṣara and in two squares (Bhū-pura) (covering) etc. letters shall be written. In directions and sub-directions Narasimha bijām and Varāha bijām shall be written. (16th Paṭala).
100. Mālā mantra :—is “ॐ नमो भगवते रघुनन्दनाय रक्षोघ्नविषदाय मधुरादि प्रसन्न वदनाय अमिततेजसे बालाय रामाय विष्णवे नमः”
101. Daśakṣara Rāmamantra is—
“हूं जानकीवल्लभाय नमः”

102. The Yantra written on golden-leaf and having upon the shoulders, brings victory and valour.
103. This is the way of Rāmamantra-Japa to whom the gods done the worship.
- 104&105 ॐ नमो भगवते वराह्रूपाय भूर्भुवःस्वः पतये भूपतित्वं मे देहि ददापय स्वाहा
is Varāha mantra committing thirty three letters. Ṛṣi is Bhārgava and metre is Anuṣṭup.
106. Devatā is Ādivarāha, pañcāṅganyāsa is to be done—
107. एकदंष्ट्राय हृदयाय नमः । व्योमोल्काय शिरसे स्वाहा । तेजोधिपतये शिखायै... ।
विश्वरूपाय कवचाय . । महादंष्ट्राय अस्त्राय ॥
108. *Dhyāna* :—He is coloured like gold from elbow and of legs, like pearls from navel down-ward like morning sun from neck-down-wards, and blue from head down-wards. I invoke Lord Varāha who holds wheel, sword, spear, Gadā, Śakti, Dāna and Abhaya gestures and who is putting his tooth under the legs of Pṛthvī.
109. One lakh Japa and 10,000 Āhutis by lotuses mixed with sweets and on Viṣṇu's Piṅgam, Varāha shall be worshipped.
110. Idol shall be assumed by Mūlamantra in the following method. First in directions (east etc.) Hṛda shall be worshipped.
111. The weapons in the angles, outside of them cakra etc. weapons. They are - wheel, conch, sword, spear, Gadā, Śaktis and Vara—Abhaya gestures.
112. Outside of them Lokapālas and their weapons. Thus the lord may give money by meditatingly by Japa, the fields. By Japa and worship etc. he may give food grains wealth, fields and richness.
- 113 & 114. On Aṣṭamī of Śuklapakṣa, when sun is on Simha (leo) Rāśī, white stone shall be kept in Pancagavya and Japa is to be done for 10,000 times—One shall face towards north while putting that stone in a pit. This may destroy the troubles done by enemies, thieves and saturns,

115. A little clay shall be brought from the fields of Sādhyā (to whom the Rite is performed) on Sunday in the morning, same clay is to be divided into three parts.
116. One part upon the Chūli (in fire) second part in the vessel and third part in the cow-milk being mixed well, and a little rice is to be put.
117. Upon the cultured-fire one shall cook the rice doing the Japa, the vessel shall be taken downward then the Lord shall be worshipped with agallochem and light etc. and then.
118. 108 Āhutis shall be given by ghee-mixed rice in the flaming fire.
119. Thus for perfection of mantra. Same shall be repeated for seven times on Tuesdays.
120. On Friday a little clay shall be taken from Sādhyā's fields. Then Havis (oblation) shall be sacrificed as pre-told method. By this the enmity will vanish with thieves etc.
121. By Rāja-tree Samits 3000 Āhutis will bring wealth.
122. By paddy daily 108 Āhutis will result in ample foodgrains.
123. By ghee within 48 days one can attain gold
 „ roasted rice „ „ ladies
 „ „ mixed with sweets „ „ his goals.
124. By lotuses (108) „ „ an endless wealth.
125. In the middle Sādhyā Sādhaka and Karma and names with ॐ and Bījākṣara shall be written. In the crossed two Śaṅkoṣas. Aṅgadevatās upon coalitions upon Kesaras 2-2 letters of Varāha mantra. In the middle of petals eight letters (vowels) and existing four letters upon existing leaf. This is the method of writing upon eight petals - Lotus. (vowels upon Kesaras).
126. The mantra-letters (33 letters-mantra) shall be written on petals and last thirty third letter on last petal. Outside upon sixteen petals ॐ etc. letters - two letters for each petal and existing upon last petal Sādhyā-Sādhaka and Karma names in the middle and covered by ॐ गलों and हूं letters.

- 127&128 By Sādhya name the Yantra shall be done. Darbhana, (will be explained in 23rd paṭala) outside it is to be covered by रत्नौ
129. Upon the extended eight spears outside Sādhya name and रत्नौ is to be written with Varāha Bijākṣara i.e. ह्रीं. The Yantra is to be written on a good day upon the water mixed with cow-dung, by Rocana, agellochem camphor, Lakṣa, Kumkum and Sandal. i.e. also by golden pen to attain all the goals.
130. To attain—State-wealth (crown) it shall be written upon golden leaf, (plate) for village-sake upon silver plate for wealth, upon copper plate.
131. Upon Bhūrja-leaf written results in attaining goal.
 „ red-cloth „ „ „ field.
 Thus the Yantra being worshipped can attain goals.
132. Thus being perfected the yantra put under ground may result in avoiding.
133. Severe diseases, death, theft and fear from saturn, serpents etc. These cannot see that place for the Power of Yāntric Devatā.
- 134-137. *Dharaṇī mantra* : ॐ नमो भगवत्यै धरण्या धरणिधरवरे स्वाहा consist ing nineteen letters—R̥ṣi is Varāha, metre is Nivṛt – Devatā is Vasudhā.
 Who is the origin of all elements Āṅganyāsa is to be done by 3-4, 3-5, 2 and 2 letters of Mūlamantra. This is Śadaṅga nyāsa.
138. *Dhyāna* :— We adore Vasudhā. She is green. She is seated on a lotus. She is adorned with variegated gems and raiments and is bending forward with the weight of her large breasts. She is holding two lotuses a sheaf of fresh paddy and a parrot.
139. One lakh Japa (with devotion) shall be done and 1/10 of it is to be done Homa by Pāyasa mixed with ghee.
- 140&141. In the following way She shall be worshipped upon Viṣṇu-Piṭham. Āṅgapūjā is first upon the leaves of east etc. direction. Earth, Fire, Water and Air shall be worshipped and sub-directions their Kala Devatāḥ. The Lokapālas with their weapons.

142. Thus after attaining the perfection one can achieve the other goals. By red lotuses mixed with 3 sweets Homa shall be done.
 143. It is for 1000 results in development of fields. For food-grains statuts wealth etc. it may be done by fresh blue lotuses or wheat flowers mixed with sweet.
 144. The shoots of paddy sacrificed mixed with 3 sweets results in becoming a king wⁱthin a year.
 145. On friday a little dap shall be taken from Sadhya's fields in the morning and that is to be put in the water and after filtening the water rice shall be cooked in it.
 146. That shall be sacrificed in fire with milk and ghee Thus doing the same for six months result in attaining kingship.
 147. Thus meditating upon Dharāṇi mantra there is no doubt that the votary will achieve cattle, jewels, to wealth and kingship.
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ŚĀRADĀTILAKAM

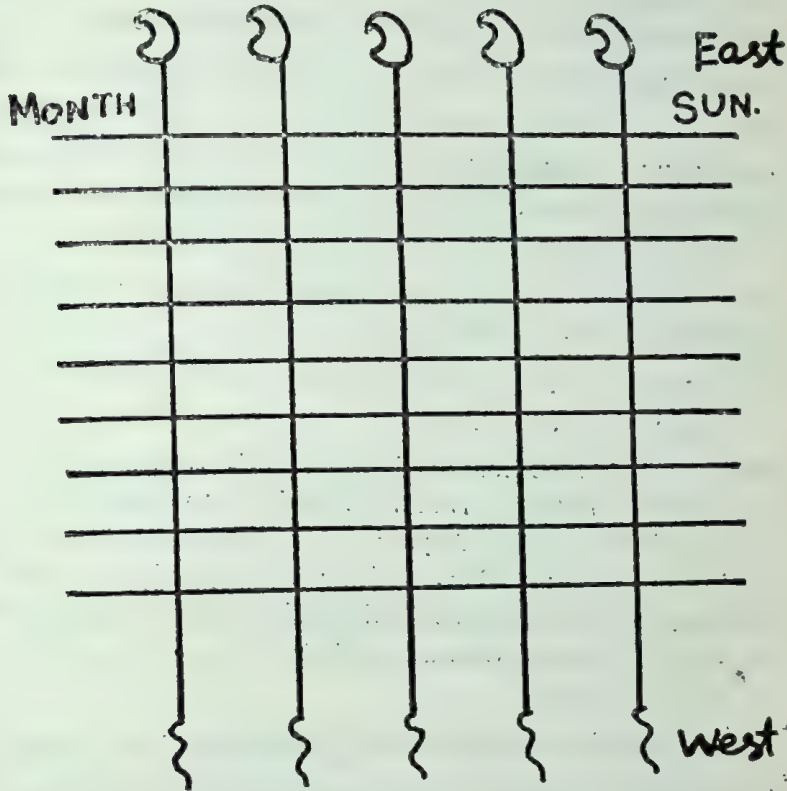
XVI PAṬALA

1. Hereafter the Nārasimhamantra will be explained.
“उग्रं वीरं महाविष्णुं ज्वलन्तं सर्वतोमुखम् ।
2. नृसिंहं भीषणं भद्रं मृत्युमृत्यं नमाम्यहम्”
This is called Mantra rāja and eternal tree.
3. Ṛṣi is Brahman, metre is Anustub, Devata is Narasimha, who is respected by Gods and Rākṣasas.
4. Sadāṅganyasa shall be done by 4—4—
- 5-6. 8—6—6— & 4 letters. Upon the head, forehead eyes, face, hands, legs-coalitions (joints), with endings, stomach, heart, neck & two sides, penis, shoulders, the Mantra-varṇas shall be done nyāsa in the order.
7. *Dhyāna* :—I ever adore the omnipresent Narasimha, He is of the lustre of a mountain of rubies. By his effulgence are the Rakṣasas, panic-struck. His two hands rest upon his knees and other two hands head the wheel and the conch. He has three eyes His ornaments are brilliant red, flames of fire issuing from his finger and tongue light up his face. His hair stands on end.
8. Japa shall be done for 32 lakhs times, Hōma by 32,000 by Pāyasa mixed with ghee, in the fire.
9. Thus the Sādhaka will attain perfection He shall worship Narasimha upon Viṣṇu Piṭham and idol is to be assumed by Mūlamantra.
10. The enemy of Rākṣasas shall be worship according to ritual rules. first Aṅgapūja, i.e. in direction Khagendra, Saṅkara,
11. Śeṣa and Abja yoni (Brahman) in the order & in sub-direction Śrī, Hṛī Dhṛti and Puṣṭi - from Āgneya etc.
12. Then Lokapālas and their weapons. Only after attaining the perfection one shall do the Kāmya rites.

13. Nara Hari (Man-lion) is of the effulgence of 10 million rising suns. He is ornamented with a shining crown and neck chains. His fangs make his face fierce. By his long arms tipped with shining nails he is tearing open the king of Asuras. The Sun, Moon & Air are his three eyes. His matted hair shining like lightening brightens. He is bleaching fire.
14. In a mild, cool and calm motive calm (pland) Nṛsimha is to be meditated. For cruel motive rite he shall be meditated as fierce. By Śrī-flowers Homa is to be done in the fire made of Bilva-wood.
15. By Bilva-leaves (1000) one can attain wealth, or by blossoms or by fruits of Bilva also one can attain wealth. By Dūrva grass one can attain heads.
16. One shall eat while Vacā (medicinal plant) being done Japa daily in the morning, & thereby attain the perfection on words.
17. With the pure water & sandal etc. God shall be done Abhiṣeka & Homa is to be done for 108 times Āhutiṣ.
18. The difficulties will vanish from severe fever etc. If one dreams-badly shall do the Japa of this mantra.
19. This mantra will protect from the fear of tigers, thieves, lions in the forests & even in other difficulties.
20. The ashes done Japa can cure the poisons very soon—whenever there is a threat from.
21. Kṛtya rite, cyclones, dangers one shall do the Japa of this mantra meditating the Lord.
21. Nṛsimha us a very fierce lion having long long teeth & terrible look.
23. One shall remember Ātman, then enemy in the form of a kith of a lion and it shall be thrown in the directions. This will avoid the enemy from the family members.
24. The first word मृत्यु shall be exchanged by Sādhyā's name and then the God Hari shall be meditated as He is cutting (killing) your enemy,

25. Continuously this Japa is to be done for 108 times. By this he can kill the enemy within 48 days.
26. To avoid the enemy-soldiers efforts shall be done according to rules in the following way—In the midst of fire flamed by Bibhitaka-wood Narasimha shall be assumed & he shall be worshipped by flowers etc and Śara-grass with its roots shall be done.
27. Homa for 1000 Āhutis and it shall be assumed that these are eating the enemies and dividing she herds of enemies.
28. Thus by doing for 7 days before to start the battle with the enemy to attain the enemy's kingdom.
29. Infront of it Narasimha shall be meditated as he is killing the enemies This is to be done up to the return of his army.
30. After attaining the victory when the king returns, he shall pacify the Sādhaka by giving villages, fields & money etc.
31. Otherwise it will be bad for the king.
32. *Yantra* :—In the middle Bijākṣara with Sādyā name shall be written upon 8 petals the Māntric letters (4—4 in each). By Bhūtalipi the Yantra shall be covered outside in the sub directions Nṛsimha Bijākṣara shall be written. It shall be covered by two squares. This Yantra is capable of avoiding seven poisons, bad positions of planets & It can kill the enemies.
33. Nine Pots (Kalaśas) shall be kept upon this Navamaṇḍala where Yantra is written.
34. It shall be filled with red-water and clothes jewels etc. shall be put on it. In-the middle the placed Nṛsimha shall be assumed.
- 35-36. Garuḍa etc. is to be assumed on eastern pot etc. Thus by this water a person shall be taken bath and thereby, he avoid of Kṛtya's bad results, enemies the person taken bath shall offer meals for Brahmins.
37. The teacher shall be worshipped with all respects & devotion. By his method a king can have the victory in the battles.

38. *Yantra* :—From West to East 5 lines & south to north of lines shall be drawn. In the east 5 hoods of serpents & in west 5 tails of serpent shall be diagrammed upon every hood one



Bījākṣara is to be written 32 letters of Mantra shall be written in 32 squares. Upon the tails the Sādhaka and Karma-names shall be written. The Yantra being perfected can avoid saturns, fits, etc. diseases, and it can kill the enemy.

39. Nṛsimha Bījākṣara is—श्रीं

40-42. Jwālānṛsimha mantra श्रीं नमो भगवते नरसिंहाय ज्वालामालिने दीप्त-
रष्ट्राय अग्निनेत्राय सर्वरक्षोघ्नाय सर्वभूतविनाशनाय सर्वज्वरविनाशनाय दह
दह पच पच रक्ष रक्ष हुं फट् स्वाहा ॥

43. Having 67 letters Jwālāmali mahāmantra Śaḍaṅga is to be & done by 13-10-11-18-12-13 letters of Mūlamantra. Thus after
44. Śaḍaṅganyāsa Devatā shall be meditated.

45. *Dhayāna* :— He is terrific like the Fire of Pralaya (dissolution). has three eyes Flames of fire add to his lustre. He has fierce of fangs and is a terror to Rākṣasas. His matted locks scattered in all directions make him awful to be hold. In each of his hands he holds conch shell, discus asword and a shield.
46. 1 lakh Japa, 1/10 of it Homa by cow-ghee shall be done in fire
47. God shall be worshipped upon Viṣṇu Piṭham the performances an to be done told in the work "Mantrarāja". The sailant feature of this mantra is to avoid severe satenus etc.
48. *Lakṣmīṇṣimhamantra* :— is—अं ह्रीं क्षीं क्रौं हूं फट् consisting 6 letters which can fulfil all goals.
49. Rṣi is Brahman, Metre is Pañkti and Devatā is Narasimha Sadaṅganyāsa is by 6 letter.
50. *Dhyāna* :— I invoke Lord Nṛsimha who has very strong and fierce teeth, His tongue is taking round due to annoy, He has opened his face, He has 3 eyes i.e. Soma, Sūrya and Fire. From leg to navel he is red & upwards he is white. He has opened the body of Rākṣasa (the Bali Chakravarti) He has wheel, conch, Pāśa Aṅkuśa, Kuliśa and Gadā weapons. He is decorated by various gems.
51. 6 lakhs Japa, by ghee 6000 Āhutis shall be sacrificed into fire.
- 52-53. Worship is upon pre-told Piṭham & idol is to be assumed by Mūlamantra. Outside of Aṅgā Devatās and Āvaraṇa Devatās— head, conch Pāśa, Aṅkusa, Vajra, Kanmodaki, sword, spear, shall be worshipped upon petals. Then Lokapālas and their weapons.
54. Thus the Sādhaka shall perform the ritual rules of his Āgama & others also in the possible-way.
55. By red-lotuses (1000) mixed with 3 sweets Homa is to be done daily & thereby one may attain food grain and wealth within a month.
56. If it is by 12000 he can achieve a super-wealth conditions and longer span of life.

57. In the morning Homa is to be done by roasted-paddy mixed with three sweets and there-by one can get his or her wished beloved.
58. The Homa done daily by Dūrvagrass mixed with milk & ghee for (110) Āhutis may result in a longer span of life.
- 59-60. Even he can find that his diseases have been cured with the bad effects of Kṛtya rites. If Homa is done by Apāmarga-blossoms mixed in Panca gavya (made of 5 cow-materials i.e. milk, ghee, curd, urine and cowdung) for 1000 & hutis for seven days, it will definitely cure Kṛtyas and diseases.
61. Homa done by Raji and Apāmarga Samitas with seasamum for 2000 Āhutis each) may cure severe diseases and bad results of planets.
62. By Amṛta-(Gudase) pieces mixed with milk shall be done for 3000 Āhutis for 4 days which can cure seven fevers.
63. ॐ and ह्रीं shall be written on the endings of ॐ i.e. ॐ ह्रीं and the person who is sick shall set upon it and Ṣaḍākṣara mantra shall be done Japa. The Bad Planet which has entered in him, will run away due to bear of this Mantra very soon.
64. *Yantra* : —A Ṣatkoṇa is to be drawn, in the middle Sādhya Sādhaka Karma—names, in six angles 6 letters of Mantra in the endings of Ṣatkoṇa vowels, upon and leaves the letters of Mantrarāja in the order and than surrounded by क etc. consonants in two letters outside shall be written. This is Chintāmaṇi yantra
65. Nāraśimhayāntra written on Bhūrja leaf and kept upon head may cure brain diseases.
66. There is no need to praise this mantra since it is an unparelled to any mantra which can bless even severely unused person.
67. *Sudarśana mantra* —ॐ सहस्रारं हुं फट् consisting seven letters.
68. Rṣi is Ahirbudhuyah, metre is Anuṣṭup, Devatā is (Chakrarupa) Hari.

69. आचक्राय (×) हृदयाय नमः । विचक्राय (×) शिरसे स्वाहा ।
70. सुचक्राय (×) शिखायै वषट् । धीचक्राय (×) हुं
संचक्राय (×) ऋत्रायाय वीषट् । ज्वालाचक्राय (×) अस्त्राय फट्
is Śadaṅga nyāsa—It shall be added by स्वाहा for each (×) dative
cared word.
71. The Digbandhana is to be assumed by ऐन्द्रीचक्रेण ब्रह्मनामि नमश्चक्राय
स्वाहा ।
72. For Ātmarakṣaṇa=ॐ त्रैलोक्यं रक्ष रक्ष हुं फट् स्वाहा” The Agni-
prākāra mantra shall be pronounced.
73. By this Mantra Prākāra (a walt) shall be assumed & is to be
warshipped upon head, and other.
74. Letters-middle of the eye-brow, face heart, penis, knees, two
legs and its joints in the order.
75. *Dhyāna* : He is resplendent like the sun at the time of final
dissolution. By his glory and radiance he fills up the three
worlds. His eyes are red and hair, tawny. He is the terror of
all enemies. His fangs are terrific. He is laughing loudly in
desision. He holds a discus, a boon and a goad. Thus should
the enemy of Mura be pictured in mind.
76. 12 lakhs Japa and Homa by 2000 by sesamum with mustard,
by lotuses, Bilvas by curd-rice in the order shall be done.
77. He shall be worshipped upon Viṣṇu Piṭham and idol is to be
assumed by the Mūlamantra Aṅga Devatās are to be worshipp-
ed first and Chakra etc. weapons outside of it.
78. They are wheel, conch, spear, lotus, Musla, arrow, and bow.
Pāśa and Aṅkuśa. Upon the endings of petals Lakṣmī etc.
Devatās shall be worshipped.
79. They are Lakṣmī, Sarasvati, Rati, Prīti, Kīrti, Kānti, Tuṣṭi
and Puṣṭi.
80. All these are coloured in following coloures yellow, red, black,
Śyāma each two Devatās respectively. Then Lokapālas and
their weapons outside of them. Thus after attaining then per-
fection one is able to practice the mantra.

- 81-82. That may be for his or others purpose. One who wants to live a longer span of life the do Homa by Dūrvā grass. By lotuses to attain wealth, to attain wisdom it may be done by Brahma-tree blossoms
83. If one does Homa for three days by tablets of agallochum for 1008, may come over all distresses.
84. For three days Homa is to be done by cow-ghee to achieve cattlewealth. By Udumbara Samita one can attain sons.
85. If anybody is meditated as having terrific Sudarśana-wheel upon his head for seven days the enemy will die within 48 days.
86. It shall be covered by vowels अ etc. with यद्वा यानि words. Upon the head of सकार shall be meditated i.e. called Uccāta.
87. By this the enemy will die within 48 days. One who dornes Sudarśana as the moon of autumn and source of nectar upon his head may become fearless.
88. Ātman shall be assumed in the wheel of navel and Japa of the mantra is to be done even though he is only one.
89. He can win many enemies in battle. For 1000 Āhutis Apāmarga Samita shall be sacrificed, and thereby be void of Rakṣasa satraps, Piśācas and enemy's problems.
- 90-91. The Homa done by the Samita made of Nirgha, Sarja (Śāla), Kanaka, and white Kimsuka may cure seven fever and bad effects of plan
92. For 108 Āhutis Apāmarga Samita or roasted rice in ghee shall be sacrificed with ghee.
93. The existed roasted rice (caru) after Homa shall be given to Sādhaka to eat and thereby he will be void of Kṛtya's bad results. The Samita of Apāmarga mixed with Pañc/agavya shall be sacrificed for 10,000 times.
94. Bali shall be given by curd-rice for the cure of seven diseases.
95. For all type of peace and prosperity Homa is to be done by milky-tree samitas, milk and ghee separately for 4000 Āhutis.

96. *Hereafter* two rounds shall be drawn in South and North. In between them the Mantra-varṇas and and is to be written upon Sadasra.

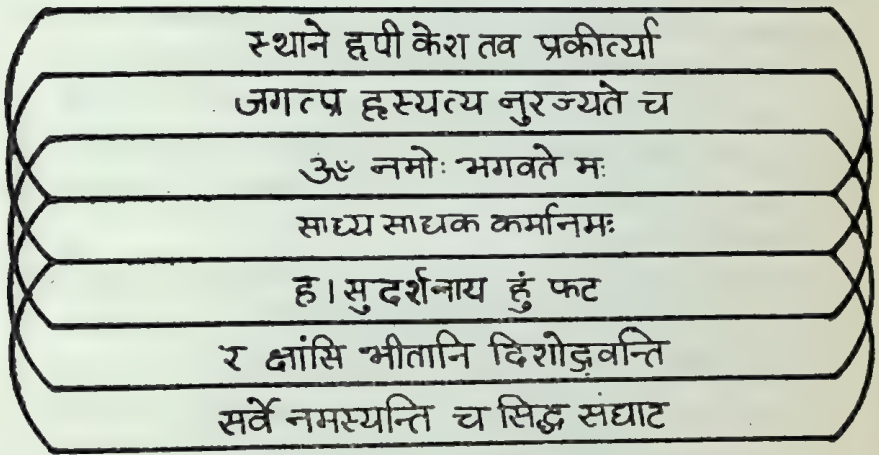


97. Middle is yellow, six angles are red-black, the shoulders (side-lines) are white and endings shall be having fires flames.
98. Outside of it Pārthiva-maṇḍala is to be drawn. On Soma-maṇḍala a pot full of red water shall be kept.
99. Upon the pot Janārdana being assumed as wheel, shall be called for and being worshipped upon right Maṇḍala Homa is to be done.
100. By ghee. Apāmarga samita rice, mustard, Sesamum, Pāyasa &
101. cow-ghee for 126 Āhutis each. shall be done according to ritual rules and a little of each material shall be kept in the Pot-water. Then upon worshipped Saumya-maṇḍala.
102. 1/2 Prastha (unit of measurment) Caru shall be put being balled, and other half shall be kept for Bali-pradāna—
103. Sādhyā shall take bath and shall sit in the right side. Then
104. Nirājana (Ārti-pūjā). is to be done at a time for the pot and fire and both shall be put in west.
105. Then in the previous way Homa and Bali—dāna shall be done by existing rice.
106. Bali mantra is ॐ ह्रीं नमो विष्णुगणेश्यो सर्वशान्ति करेश्यो बलि प्रतिगृह्णन्तु शान्तये नमः ।
107. Then meals shall be offered to Brahmins, Dakṣiṇā to teacher, with clothes etc shall be given.
108. No doubt this rite will cure Kṛtya-fever and bad results of planets and of Rakṣas-Piśāca and Mān-Kṛtya rites
109. A Cage shall be prepared by plates of milky-tree and it shall be filled with Pañcagavya and Sādhyā name is to be written in it.

110. He shall wear washed-clothes, and Sādhakā shall touch him and do the Japa of Mūlamantra.
111. Brāhmin shall sit from East, south etc. and do the Homa in fire by pretold materials according to the capacity of Sādhaka (Yajamāna).
112. Teacher shall be respected by giving money and food grains etc This can cure all kinds of diseases and Kṛtya's bad results.
- 113-114. For men it can avoid untimely death. A person who is suffering from Kṛtya's bad results and fever shall be taken. bath in the water of milky-tree, being done Japa.
115. Immediately the disease Vanishes if it is done on Sunday perfectly.
116. A lady who wants nice-delivery shall be taken bath in this Mantric-water for seven times.
117. Cooked ghee in Pancagavya, by this Mantra being done Japa, is taken by pregnant women may cure the diseases caused by bad effects of planets.
118. When Mercury comes on Mina-Rāsi a Sudarśana-wheel well prepared by three Hinds of metals may cure bad positions of planets and fevers.
119. To avoid the sorrows a thread shall be knotted in the number of Mantra and shall be put on his neck and hand.
120. For all types of protection and all types of prosperities & Pancagavya, it shall be done Japa for 1000 times and put upon
121. lotus-ley and petal, or Brahma Vṛkṣa-fruit or Bilva fruit That shall be kept in his house under the ground.
- 122-124. While doing Japa the skins of Palāśa to milky-trees, Agollochum born on. Malaya hills Kumkum, turmuric, Kūda, Bilva, Apāmārga, mustard, Sesamum, Dūrvā, wheat, Sahadevī, its Paśis Darbha. Lakṣmī, Cow Rocana, Lotus Vacā, cow dung mixed, Viṣṇukrānta & Aroka. shall be put in the Pancagavya-pot, the pot in the cultured fire.

125. It shall be heated to make ashes. Those ashes shall be done Japa for ten lakh being assuming it as Goddess.
126. It shall be applied for the whole body a little upon head which can avoid Kṛtya's bad results, planets-bad effects, diseases & distresses,
127. It can pacify all enemies & all sins, it can do goad & spoil all difficulties.
128. There no equavaent protection in the world Especially it is meant for pregnant ladies, children and sick persons.
- 129-130. In the vessel of Pañīgarya, Muthā, Shunthī, Nīsa (turmeric) Vahni (chitraka), Caramum, honey, Vacā, Adharuṣa, Pātha, Vidāṅga, Manjestha grapes, woo-turmeric, Ketakī, the fruits of Haritakī, Bibhitāḷaka and Amāḷaka (according to the rules of Ayurveda) shall be put and cooked in ghee for one Prastha (quantity) being done Japa.
131. Will give shining, sons, avoids fearence from ladies, protects Pregnancy. It is called pure-Pancagavya ghee.
132. *Yantra* : —In the middle seven 'ॐ' karas shall be written. In six angles Mantric letters it is the Chakra of avoiding distress.
133. *Protecting Yantra* : —Is to be written as—ॐ Sādhya sadhaka-Karma names in the middle, existing letters in six angles the Aṅgadevatās on its joīnts.
134. *Yantra* : —ॐ Sādhya & ॐ shall be in the middle, Mantric six letters in the angles Aṅgadevatās in the joints having sixteen spokes & sixteen letters on them covered by two squares viz. Vasudha & Pura.
135. It can avoid the Kṛtya's bad results & bad positioned planets for pregnant ladies.
136. In the middle ॐ wito Sādhya Sādhaka-Karma names, and Mūlamantra in six angles, Aṅga devatas in joints, upon endings of angles 4-4 letters of Narāyana Aṣṭakṣaṇ and upon Kiryā Vatas of sixteen petals sixteen letters and Sādhaka name is to be covered by ॐ & ॐ. (ॐ Sādhaka name ॐ) & by that whole yantra shall be surrounded for three times.

137. ॐ नमो भगवते महासुदर्शनाय हुं फट् is sixteen lettered mantra.
138. This is called Cakra yantra which can avoid all fears, pacify seven untimely deaths and to can bring victory for kings.
139. *Saptakoṣṭha yantra* :—
140. Eight lines shall be drawn and bounded (joined).
141. For each—The verse स्थाने (141) Shall written divided into four Padas. Then sixteen letters shall be divided in eight-eight letters & is to be written on third & fifth rows.



142. The Saptakoṣṭha yantra being put on the body protects from severe sorrows. It will pacifies even bad dreams and bad symbols of future. It is told by scholars.

ŚĀRADĀTILAKAM

XVII PAṬALA

1. Hereafter I explain the Puruṣottama mantra which hidden in the Vaiṣṇava Tantra and which can give Bhoga, and Mokṣa.
- 2-11. ॐ क्लीं श्रीं नमः पुरुषोत्तमाप्रतिरूप लक्ष्मीनिवास सकल जगत्क्षोभण सर्व-
स्त्रीहृदय-विदारण, त्रिभुवन मदोन्मादकर सुरासुरमनुज-सुन्दरी जनमनांसि
तापय तापय दीपय दीपय शोषय शोषय मारय मारय स्तम्भय स्तम्भय मोहय
मोहय द्रावय द्रावय आकर्षय आकर्षय समस्तपरममुभग सर्वसौभाग्यंकर सर्वं
कामप्रद अमुकं हन हन, चक्रेण गदया खड्गेन सर्वबाणैः भिन्द भिन्द, पाशेन
कट्ट कट्टा कुशेन ताडय ताडय, कुरु कुरु, किं तिष्ठसि तावत् यावत्समीहितं मे
सिद्ध भवति हुं फट् नमः is Puruṣottama mantra consisting two
hundred letters
12. Ṛṣi is Jaimini and metre is Amitana Devatā is Puruṣottama,
the first of all worlds. Ṣadanga nyāsa is—
13. 'ॐ' पुरुषोत्तम त्रिभुवन मदोन्मादकर हुं हृदयाय नमः ।
14. 'ॐ' सकल जगत्क्षोभण लक्ष्मीदयित हुं शिरसे स्वाहा ।
'ॐ' मन्मथोत्तम अंगज कामदायिन् हुं शिखायै वषट् ।
15. 'ॐ' परमसुभगाक्षर सर्वसौभाग्यकर हुं कवचाय हुं फट् ।
16. सुरासुरोपेत मनुष सुन्दरी हृदय विदारण ।
17. ॐ सर्वप्रहरणघर सर्वकामिक हन हन हृदयं बन्धनानि ।
18. आकर्षय आकर्षय महाबल हुं अस्त्राय फट् ॥
ॐ त्रिभुवनेश्वर सर्वजनमनांसि हन हन दारय दारय
19. वशमानय हुं फट् नेत्राय वषट् ॥
having ॐ in the beginning and फट् in the endings. Tāntric
scholars sav that it is ended in (नेत्र त्रयाय वषट्—) eyes.
20. Vyāpaka mantra is—
ॐ त्रैलोक्य मोहन हृषीकेश अप्रतिरूपमन्मथ सर्वस्त्री हृदयाकर्षण आगच्छ
आगच्छ नमः

22. By this Lord shall assume that he is spread on shoulders. Then eight weapons shall be assumed by Mudras (gestures) with mantra.
- 23-29 Maṇḍapa shall be assumed as made of pearls in the midst of a wonderful park which in the middle of milky ocean where the eternal trees grow. Where there is no darkness due to rising suns rays. Where peacocks are dancing like Kala-clouds. Where bees sound with happiness upon opened flowers. Where the cuckoos are singing and thereby making noise. Where the blossoms are opened and the scents have been spread everywhere. Where the Siddha-couples are playing and enjoining in the bushes of eternal creepers, Where the Devatā-maids and Gandharva-maidens are singing and being decorated by them. The six seasons always are there. Under the eternal tree upon a big throne Lord Jagannātha shall be assumed as seated upon the Garuḍa who is sitting in the middle of red-lotus.
- 30 *Dhyāna* :—Deva Puruṣottama shall be meditated upon there, as united with his consort who is of the colour of a lotus and is holding a lotus in her left hand and embracing him with her right. He is looking smilingly at her. He is holding in each of his hands, a conch shell, the noose, the hammer, the bow, the arrow, the sword, the mace and the goad.
31. Thus Rāmāpati shall be meditated and Japa is to be done for four lakhs. A kuṇḍa is to be done in the form of Ardha-candra (Halfmoon) :
32. By lotuses, Jāti flowers, wheat Homa is to be done in the Vaiṣṇava fire in the order. Then pearls shall be given to Brahmīns.
33. Jagannātha shall be worshipped and he shall purify himself by Gāyatrī, and the materials of yāga and yāga-place also shall be purified by Gāyatrī—
34. i.e.—त्रैलोक्य मोहनाय विद्महे स्मराय धीमहि ।
तन्नो विष्णुः प्रचोदयात् ॥
35. This is the Vaisṇavī gāyatrī which can give all perfections. Then upon pre-told Piṭham Āsana shall be assumed.

36. Mantra for this is—पक्षिराजाय स्वाहा. In the particular idol Lord shall be called for.
37. He shall be worshipped by Vyāpaka-mantra. Devī Bījākṣara is 'स्व'.
38. First Aṅgadevatās shall be worshipped in Karṇikas, then upon petals Lakṣmī etc. Devatās, bearing Cāmaras.
39. The pearls-mālā is dancing upon their large breasts and they are bending due to it Their colour is like Japa-blossoms. They look very nice due to their laziness for the Mada.
40. The mantras for Aṅga Devatās are स्वां, स्वीं, स्वं, स्वें स्वैं, स्वीं, स्वीं, (स्व) —
41. The weapons of Viṣṇu shall be worshipped on the petals-endings, viz.—Śankha, Śevnga, Cakra, Khaḍga, Gadā, Ankuśa, Muśala and Pāśa.
- 42 & 43. They will be explained with their gestures and their mantra in the order (1) Śankha—जलचराय स्वाहा

(2) Śarnga—सशराय स्वाहा

(3) Cakra—सुदर्शन महाचक्रराज, दह दह

44. सर्वदुष्टभयं कुरुछिन्दिछिन्दि, विदारय विदारय परमन्त्रान्

45. ग्रस ग्रस भक्षय भक्षय त्रासय त्रासय हुं फट्, हुं फट् चक्राय नमः

46. (4) Khaḍga—खड्ग तीक्ष्ण छिन्द छिन्द हुं फट्

47. (5) Kaumodakī Gadā—सर्वासुरान्तकि प्रसीद प्रसीद हुं फट्
स्वाहा

48. (6) Ankuśa—अंकुश कट्ट कट्ट

(7) Muśala—संवर्त्तक मुशल पोथय पोथय हुं फट् स्वाहा

49. (8) Pāśa—बन्ध बन्ध आकर्षय आकर्षय स्वाहा

50. Then Lokapālas with their weapons shall be worshipped.

51. Thus by worshipping Lord Viṣṇu one will attain good-wealth, end less fame, long span of life health moneuf all goals of life.

52. By worshipping with Karavīra flowers and by moon-lotuses done Homa for 1008 Āhutis.

53. One can attract all kings within a month.
By Bilva fruits one attains perennial wealth.
54. Even by red lotuses „ „ „
By Jyotiṣmatī -oil 8000 Āhutiṣ Homa anybody will become
smart for anybody's eyes.
55. Thus Mantrī will be away from same diseases.
56. By Dūrva grass mixed with ghee one will be away from
fearence. By Aśwattha Samits Homa will give the enemies—
money.
57. If you want to suppress anybody his name shall be taken in the
mantra and japa shall be done for 10000 times.
58. There is no need more praising since it has the power of attain-
ing anything and Sādhaka will become as second Viṣṇu.
59. Śrīkara mantra is— उत्तिष्ठ श्रीकर स्वाहा having eight letters.
60. Ṛṣi is Vama, metre is Pankti and Devatā is
Śrī kara— Pancānga nyāsa—
61. भीषय भीषय हुं —हृदयाय नमः
त्रासय त्रासय „ —शिरसे स्वाहा
प्रमर्दय प्रमर्दय „ —शिखायै—
62. प्रध्वंसय प्रध्वंसय „ —कवचाय—
रक्ष रक्ष „ —अस्त्राय फट् Pancāngas. Mantric letters
shall be done nyāsa upon—head, two eyes, neck, heart,
stomach, knee, elbow and legs—
63. The mantra ब्राह्मणोऽस्य मुखमासीत् upon face
64. „ बाहू राजन्यः कृतः „ shoulders
„ ऊरु तदस्य यद्वैश्यः „ knees and
65. „ पद्म्यां शूद्रोऽजायत „ legs
shall be done nyāsa.
Upon the endings of hands, Cakra, Śankha, Gadā and
Padma shall be done nyāsa
66. Thus after nyāsa Lord shall be assumed as besetated upon
Garuḍa who is on red lotus, Dhyāna :—

36. Mantra for this is—पक्षिराजाय स्वाहा. In the pārticular idol Lord shall be called for.
37. He shall be worshipped by Vyāpaka-mantra. Devi Bījākṣara is 'स्व'.
38. First Aṅgadevatās shall be worshipped in Karṇikas, then upon petals Lakṣmī etc. Devatās, bearing Cāmaras.
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40. The mantras for Aṅga Devatās are स्वां, स्वीं, स्वं, स्वे स्वे, स्वीं, स्वीं, (स्वं) —
41. The weapons of Viṣṇu shall be worshipped on the petals-endings, viz.—Śankha, Śevnga, Cakra, Khaḍga, Gadā, Ankuśa, Muśala and Pāśa.
- 42 & 43. They will be explained with their gestures and their mantra in the order (1) Śankha—जलचराय स्वाहा
- (2) Śarnga—सशराय स्वाहा
- (3) Cakra— सुदर्शन महाचक्रराज, दह दह
44. सर्वदुष्टभय कुरुछिन्दिछिन्दि, विदारय विदारय परमन्त्रान्
45. ग्रस ग्रस भक्षय भक्षय त्रासय त्रासय हुं फट्, हुं फट् चक्राय नमः
46. (4) Khaḍga—खड्ग तीक्ष्ण छिन्द छिन्द हुं फट्
47. (5) Kaumodakī Gadā—सर्वासुरान्तकि प्रसीद प्रसीद हुं फट् स्वाहा
48. (6) Ankuśa—अंशुश कट्ट कट्ट
- (7) Musala—संवर्त्तक मुशल पोथय पोथय हुं फट् स्वाहा
49. (8) Pāśa—बन्ध बन्ध आकर्षय आकर्षय स्वाहा
50. Then Lokapālas with their weapons shall be worshipped.
51. Thus by worshipping Lord Viṣṇu one will attain good-wealth, end less fame, long span of life health moneuf all goals of life.
52. By worshipping with Karavīra flowers and by moon-lotuses done Homa for 1008 Āhuti.

53. One can attract all kings within a month.
By Bilva fruits one attains perennial wealth.
54. Even by red lotuses „ „ „
By Jyotiṣmatī –oil 8000 Āhutiṣ Homa anybody will become
smart for anybody's eyes.
55. Thus Mantrī will be away from same diseases.
56. By Dūrva grass mixed with ghee one will be away from
fearence. By Aśwattha Samits Homa will give the enemies—
money.
57. If you want to suppress anybody his name shall be taken in the
mantra and japa shall be done for 10000 times.
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त्रासय त्रासय „ —शिरसे स्वाहा
प्रमदंय प्रमदंय „ —शिखायै—
62. प्रध्वंसय प्रध्वंसय „ —कवचाय—
रक्ष रक्ष „ —अस्त्राय फट् Pancāngas. Mantric letters
shall be done nyāsa upon—head, two eyes, neck, heart,
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65. „ पद्म्यां शूद्रोऽजायत „ legs
shall be done nyāsa.
Upon the endings of hands, Cakra, Śankha, Gadā and
Padma shall be done nyāsa
66. Thus after nyāsa Lord shall be assumed as besetated upon
Garuḍa who is on red lotus, *Dhyāna* :—

67. He is lustrous as a mountain of gold and in his lotus face has lotus like eyes. On his chest is the gem, Kaustubha. He is beautiful to look at and is adorned with a crown, armlets and other ornaments. He is carrying a conchshell, a discus, a mace and a lotus. He is imperishable who is sitting on Garuḍa.
68. Japa is for eight lakhs and 1/10th of it—Homa by Samits of Bilva, milky trees, red-lotuses, milk-rice, and ghee.
69. Then he shall pacify his Guru by giving money. Lord Viṣṇu shall be worshipped daily in the idol assumed by Mūlamantra.
70. First Aṅgapūjā on Kesaras and Śree, Rati, Dhṛti and Kānti shall be on leaves of Directions (Main). They carry lotuses for play.
71. Upon sub-directions Pita, Aruṇā, Śyāma and nīla shall be worshipped. They are Vāsudeva etc. Devatas and upon both the sides Śankha-nidhī eight Padma nidhī.
72. Viśwaksena on Isānya and then Lokapālas. Thus by this worship one can attain his goal.
73. Scholar shall do Homa by Dūrvā and Caru with ghee, the existed caru shall be eaten by Sādhya.
74. On the day of Homa Brāhmins shall be offered meals and teacher shall be satisfied by giving money, clothes and ornaments.
75. By this he will be over-coming the diseases and live for a longer period. Homa done.
76. By ghee for 30000 Āhuti—results in perennial wealth. It will mitigate even from his sons. By Bilva one can become Kubera.
77. By Pūjā flowers mixed with sweet rice one can become rich very soon.
78. By ghee Homa for one lakh Āhuti, King can win his enemies. A thread of lotus, clone Japa and bound on shoulders can avoid—
79. Diseases, untimely death, and distresses definitely. By handful of water is sprinkled daily at the time of taking bath and thereby he can become a wealthy man.

80. Mantri shall do the shoulders towards
81. Sun and Japa shall be done for 1000 times to become wise. There is no doubt that his wishes will be fulfilled.
82. *Gopāla mantra* :—is क्लीं 'कृष्णाय गोविन्दाय गोपी जन वल्लभाय स्वाहा' having eighteen letters.
83. Ṛṣi is Nārada and metre is Gāyatri.
84. Devatā is the giver of all kinds of goals of life i.e., Kṛṣṇa. Pañcāṅga nyāsa shall be done by 4-4-4 and 2 letters of Mūla-mantra, with हृदय etc.—
85. Lord Govinda is attracting 1000-s of Gopins in Bṛndāvana. His face is like lotus.
86. The Gopins are having face lotus and eyes-bees therein. They are distressed by Kāma-bāṇa (excess of desire) and they are willing to embrace Lord Kṛṣṇa.
87. They are bending due to the large-dresses and breasts were decorated by pearls-mālas. Their clothes have become loose and they talk like drunkards.
88. The teeth-lines shine and enlight the lips of them. They are playing different plays with different faces and feelings.
89. *Dhyāna* :—He (Lord Kṛṣṇa) is lustrous like opened blue-lotus and his face is like moon. He is interested in peacock-feather, His chest is symbolled by Śreevatsa. He has Kaustubha-maṇi and he wears beautiful Pitāmbara. He is concentrated by the eyes of Gopins and Gopa-people have surrounded him. He is playing the flute.
90. Japa is to be for 10000×2 and $1/10$ th of it Homa by red lotuses.
91. Devatā : son is to be worshipped upon Vaiṣṇava-Piṭham ; Aṅga Devatas upon the petals, then his wives. They are by name.
92. Kalindī, Nāgnajitī, Mitravindā, Cāruḥāsini, Rohiṇī, Jāmbavatī,

93. Rukmīṇi and Satyabhāmā, well-decorated, wearing Pītāmbaras, lucid, and carrying lotuses in hands.
94. Airāvata etc. eight elephants and Lokapālas and their weapons out-side.
95. Thus Govinda shall be worshipped by doing the method of wished Tāntric School.
96. To attain a good wealth Homa is to be done by Lakṣmī blossoms. For the development of ghee and rice, ghee-rice shall be sacrificed.

97 & 98. To attract	Brāhmins, Homa by forest-flowers
„	Kṣatriyas, „ „ Jāti „
„	Vaiśyas „ „ Black „
„	Śūdras „ „ Blūe-lotuses
„	all (anybody) „ „ salt
„	Ladies „ „ Lotuses

Shall be done. Homa done in cow-shed by Pāyara with ghee

99. will pacify the cows very soon for Govinda is fond of cattle. Sādhaka shall pacify Govinda assuming him as a boy
100. decorated by small tinkling bells and shall give the pure water assuming it as milk. By this He will give money, food, clothes etc. for he becomes happy by this.
101. *Yantra* :—Covered by Mūlamantra Pinda Bija (103) shall be written in Ṣaṭkoṇa. In it lotus shall be drawn having ten petals covered by क्लीं. Lotus shall be having thirtytwo petals in the Kiñjalka. Another Kiñjalka having sixteen petals and having thirtytwo letters a lotus shall be drawn (6-10-16-32 letters mantras will be explained).
102. The Yantra having eight letters and coused by Pāśa and Aṅkuśa with Ṣaṭkoṇa of the Devatā (Govinda) may fulfill Dharma, Artha and Kāma and all protections.
103. *Pindabija* is क्लीं, the giver of perfection.
104. क्लीं कृष्णाय स्वाहा is six lettered mantra.
गोपीजन वल्लभाय स्वाहा is ten-lettered mantra.
105. Which can give Loukika and Vaidica fruits.
106. Sixteen lettered mantra is— ॐ नमः कृष्णाय देवकी पुत्राय हुं फट् स्वाहा,

107. ग्ल्यौ क्लीं नमो भगवते नन्द पुत्राय बालादिवपुषे
 108. श्यामलाय गोपीजन वल्लभाय स्वाहा is thirtytwo lettered mantra.
 109. Eight lettered mantra is—क्लीं कृष्णाय गोविन्दाय ॥
 110 & 111. *Kāmaliṅgayāntṛa* :—Two-two lines east-west and north south shall be drawn. Two circles shall be drawn one in side and one out side. The Mantra-varṇas shall be written beginning



and ending from the middle. Eight-eight letters of vessel (111) shall be in the place 1-2-3-4 and twelve letters mantra is used for covering the yantra.

112. Written on Bhūrja leaf and put on the shoulders according to ritual rules will give all wishes.
 113. Written on Palāśa-wooden-plate shall be put under the cowshed and thereby we can increase in cattle number.

114. *Yantra* :— Upon 64 squares the next verse is to be written (on Bhūrja-leaf) beginning with Iśānya and Nairṛtya directions respectively. This called *Sarvato bhadra yantra*, the giver of fame, wealth and victory.
115. Written on Khādira-plate and put under cow-shed also destroys its enemies and it is good for cattle.
116. The verse is to be written is —
 क्षीरगोपय गोरक्षीरक्षमाक्ष क्षमाकर ।
 गोमानोगगनोमागोपक्षगक्षक्षगक्षप ॥
117. *Kāmamantra* :— is one lettered — क्लीं
118. Ṛṣi is Sammohana, metre is Gāyatri, Devatā is Makaradhwaja.
119. With six Dīrghas Śadaṅganyāsa is to be done.
120. *Dhyāna* :— I invoke Manmatha—He is like the colour of Japa flowers. He is decorated by gems. His flag is fish. He has beautiful Aṅgarāga. He carries Aṅkuśa, Cane bow, flower-weapons and Pāśa.
121. Japa is to be done for three lakhs, and by Kimśuka flowers Homa is for 1/10th of it.
122. Upon the Piṭham he shall be worshipped. Piṭha Śakti's are— Mohinī, Kṣobhinī, Trāsa, Sthambhinī, Ākarṣiṇī.
123. Drāviṇī, Unmādinī, Klinnā and Kledinī Āsana (seat) shall be offered by Bijākṣara and idol shall be assumed by Mūla-mantra.
124. In the following way he shall be worshipped—In the middle Aṅga Devatas and Āvarṇa Devatas, in direction, the arrows—
125. The Bāṇa Devatas like— द्रौ शोषणाय नमः
 द्रौ मोहनाय नमः, क्लीं सन्दीपनाय नमः
 बलूं तापनाय नमः सः मादनाय नमः
126. These salute by one hand and carry the arrows in another hand.
127. In the middle eight Śaktis (in the order) shall be worshipped. They are— Anaṅgarūpā, Anaṅgamadanā, Anaṅgamanmatha.

128. Anaṅga Kusumā, Anaṅgamadanātūrā Anaṅgaśiśirā,
Anaṅgamekhalā and Anaṅgadīpikā.
129. They have the lotuses for play and smiling and good-looking.
Outside upon sixteen petals sixteen Śakti Devatas.
130. Yuvati, Vipralambhā, Jyotsnā, Subhrū, Madadravā, Suratā,
Vāruṇī Lolā, Kānti, Saudāminī.
131. Kāmacchatrā, Candrarekhā, Śukelt, Madanā, Jyoti and
Māyāvati all carrying Kalhāra flowers in their hands.
132. All are smiling and beautiful due to youth. Upon the endings
petals Smara's Paricārika-Devatas—
133. Śoka, Moha, Vilāsa, Vibhrama, Madanātura, Apatrapa,
Yuvā, Kāmī.
134. Cutapuṣpa, Ratipriya, Griṣmah, Tapanta, Ūrja, Hemanta,
Śiśira, and Mada. They are all carrying, canes, bows,
flower-arrows and red in colour.
135. They put their hands upon thee and interested in their wives.
They shall be worshipped in eight directions.
136. Then the Cuckoo and Sārasa, Śuka and Medhā, Apaṅga and
Bhrūvilāsa and Hāva, Bhāva—these eight shall be worshipped.
137. Their Paricārika Devatas in four angles they are—Mādhavī,
Mālātī, Hariṇākṣī and Madotkatā.
138. They carry white umbrellas and decorated by all types of
ornaments. Outside of them the Lokapālas and their
weapons.
139. Thus one worships will achieve all wealth and he will be win-
ning Kubera also in wealth.
140. 1008 Āhutis of Aśoka-flowers-mixed in curd—for three
days and thereby he may become beloved for the worlds.
141. By cow-ghee 108 Āhutis shall be done Homa, little ghee shall
be kept in another vessel, i.e. called Sampāta ghee—By that
meals shall be given to her husband.
142. Thereby he will do whatever she orders and wills.

143. One who wants and needs ladies may do Homa by roasted rice (Paddy) mixed with curds and may achieve within fourtyeight days. Even ladies will get wished husbands.
144. *Jaganmohanayantra* :—In the middle क्लीं, in the angles the Aṅgadevatas, outside, thirty-thirty letters upon eight petals and six letters of Mālāmantra, covered by two squares (Bhu-Pura) and in the angles क्लीं-s shall be written. This is Jaganmohana yantra.
145. *Gāyatrīs are* :—कामदेवाय विद्महे
पुरुषबाणाय धीमहि
तन्नोऽन्नंगः प्रचोदयात्,
146. *Mālāmantra* :—is नमः कामदेवाय सर्वजन प्रियाय and सर्ववर्ण जन-सम्मोहनाय.
147. ज्वल ज्वल प्रज्वल सर्वजनस्य हृदयं मम वश कुरु कुरु—having forty-eight letters.
148. *Yantra* :—In the Karṇikā of eight petals lotus Sādhya-Sādhaka and Karmanāṇes being covered by क्लीं shall be written, and from the middle इ औ, य, म, ड, ऊ, ए, घ, इ, अः, अं, मः ड, ऊः, ए and घ shall be written upon petals-being drawn Śūlas in the endings of it. This Yantra written on betle-leaf and the betle-leaf eaten by any girl will become under the control of Sādhaka.
149. Thus the worship of Manmatha is explained in all aspects which can give wealth, shining, rich, wives and sons etc.
150. (The ten incarnations of Lord Viṣṇu is explained hereafter in the invocations—) You meditate upon Lord Viṣṇu in the form of fish, taking the Vedas for protection, killing the Śankhāsura who is very terrific and fierce and Vedas have been given to Brāhmaṇ.
151. In the form of Kūrma (incarnation) he has kept the Mandara hills in a correct position by giving his back to its bottom while the Devas and Asuras were trying to take Amṛta in milk ocean.
152. In the Varāha (Pig) incarnation he has protected the Earth by his strong strong teeth—Earth is explained as having ocean belt, river-shirts and Meru-crown.

153. I shall not forget Nṛsimha since he has protected the most devoted Prahlāda by coming in a pillar and killed the Rākṣasa. Hiranya-Kaṣipu by nails.
154. Lord Trivikrama was all pervaded in Vāmana-Avatāra. The Earth the Sky etc. were not sufficient to his legs. He was so big.
155. I salute Lord Paraśurāma who has given the blood-tarpaṭa by killing the Kṣatriya kings for twenty-one times in the whole world. He is the first brave man.
156. I salute Sītāpati-Śrīrāma who has bridged Śrīlanka and India and killed Rāvaṇa.
157. I salute with all devotion Balarāma who has killed the Rākṣasas by his axe—
158. I salute Buddha, one who is dressed like a saint and who is interested in avoiding enmity and annoy etc. with the people and who has found Buddhism.
159. I salute Kalki who has come is the form of horse and who has killed all wicked by his hoofs at the time of Kalpānta. (final dissolution).
160. I put Lord Viṣṇu in my heart always. He is carrying Śankha, Cakra, Gadā, Lotus and He is sitting upon Garuḍa. Śrīvatsa-symbol is on his chest, He is black like Tamāla tree and He is the originator of the world.
161. I meditate upon him continuously. He is sleeping in the milk-ocean upon the biggest serpent Adīśeṣa. He is smiling like opened lotus and He is the originator of Vedas.
162. One shall invoke Lord Viṣṇu by this invocations to attain the Dharma, Artha, Kāma and Mokṣa.

ŚĀRADĀTILAKAM
XVIII PAṬALA



1. Hereafter I explain mantras of Lord Īśwara which can give all types of wealth and by which the saints attained the Sāyujyamokṣa finally.
2. Ṣaḍākṣara of Śiva—is— ॐ नमः शिवाय ।
3. Ṛṣi is Vāmadeva, metre is Pankti and Śiva is Devatā, Ṣaḍāṅga is to be done by six letters of Mūlamantra.
4. Five Mūrtis shall be done nyāsa on the five fingers with five letters of mantra (not ॐ).
- 5-8. They are Puruṣa : Aghora, Sadyojāta, Vāmadeva and Īśwara by name, same shall be done nyāsa on face, heart, legs, penis and head once again in—east, south, west, north and middle-places. and then with the हृत् etc. six in the order. Golaka-nyāsa shall be done for the protection. On heart, face, shoulders, knees, neck, navel, two sides, back, heart, head, face, eyes, nose, hands, legs and its joints afterwards.
9. The six letters of Mūlamantra shall be done nyāsa in the order upon head, face, heart, stomach, hands, legs, heart, face-lotus, axe-gesture, lion-gesture and Abhaya-gesture ;
10. Then on face, shoulders, heart, legs, knees, stomach Mūlamantra's letters.
11. Once again on head, forehead, stomach, shoulders and heart and lastly by Mūlamantra it shall be assumed as ever-spread.
12. After nyāsa he shall be meditated by this mantra
—नमोऽस्तु स्थाणुरूपाय ज्योतिर्लिगामृतात्मने । चतुर्भुजैर्वपुच्छाया
भासितांगाय शंभवे ॥—*Dhyāna*.
13. He is lustrous like a mountain of silver with the beautifully shining moon on his forehead. He is adorned with gems and carries in each of his four hands, a battle-axe, a deer, and the

gestures of granting boons and dispelling fear. He is gracious of mein, seated on a lotus, raimented with a tiger-skin and surrounded by all the Devas who are singing his praise. He is the source of universe. His form is the universe. He dispells all fears. He has five faces with three eyes in each.

14. By Śaiva tāntric ritual rules and regulations twenty-four lakhs Japa and 1/100th of it (24000) Āhutiś Homa by sweet - Pāyasa shall be done and thereby one shall achieve perfection upon Mantra.
15. Upon the Piṭham Lord Śiva is to be worshipped. The Piṭha devatas are -
16. Vāma-Jyeṣṭhā, Raudrī, Kālī, Kalavikariṇī, Balavikariṇī, Bala-pramathiṇī, Sarvabhūṭadamana.
- 17-18. Manomanī—Piṭhanamaskāra mantra is नमो भगवते सर्वभूतात्मने सकल गुणशक्ति युक्तायानन्ताय योगपीठात्मने नमः सुवर्णं पीठं कल्पयामि ।
19. By this way Āsana is to be offered and Lord Śiva shall be called for in the assumed idol by Mūlamantra.
20. Lord Īśvara upon Karṇikā in Īśānya-direction who has the colour of pure-crystal. In directions Tatpuruṣa etc. Devatas.
21. Being coloured (yellow, black, white and red) having the weapons like Īśvara. They have four faces—they shall be worshipped.
22. In sub-directions Nivṛtti etc. Kala Devatas Aṅgadevatas upon Kesaras and Vighneśas upon petals. They are -
23. Ananta, Sūkṣma, Śivottama, Ekanetra, Ekarudra, Trinetra.
- 24 & 25. Śreekanṭha and Śikhaṇḍī being coloured red, yellow, black, light-red, black-red, black-black. They carry young moon on their heads, sitting on lotus and adored. They have three eyes their weapons, Śūla, Vajra, and bow and vice-looking.
26. Biginned with north worship shall be done for Umā, Candeśwara, Nandī, Mahākāla, Gaṇeśa, Vṛṣabha.
27. Bhṛṅgarīti and Skanda. They are sitting in Padmāsana-posture, and coloured like golden-water, red, black, pearl, moon, white and red.

28. Then Indra etc. Devatas and their weapons. Thus Lord Śiva shall be worshipped daily and Japa for 1000 times is to be done.
29. Japa for 2000 times will cure the diseases and there is no doubt in it.
30. Japa for 3000—results a long span of life and 24000 will give all goals of life.
31. By sesamum mixed with ghee Āhuti for one lakh shall be given. That will cure the bad results of Cyclone definitely and by one crore Japa he will become Śiva.
32. Aṣṭākṣara mantra is ह्रीं ॐ नमः शिवाय ह्रीं Ṛṣi is Vāmadeva, metre is Pankti and Devatā is Umāpati.
33. Aṅga nyāsa is told already and Īśwara please-minded shall be meditated.
34. *Dhyāna* :— He is red like the Bandhūka flower and has three eyes. A digit of the moon is on his forehead. He has a smiling face, he held a trident, a skull and the Vara and Abhaya gestures. On his left knee his beloved is seated holding a beautiful red-lotus in her left hand and embracing him with another. She is adorned with gem-studded ornaments.
35. Japa for sixteen lakhs according to ritual rules and Homa is to be done by Āragvadha-samits mixed with sweets.
36. Umāpati is to be worshipped upon pre-told—Pīṭham and Ḥṛllekhā etc. Devatas shall be worshipped outside in the pre-told way.
37. In the middle, East, South, North and West respectively—Ḥṛllekhā, Gaganā, Raktā, Karālikā and Mahocchuṣmā shall be worshipped. They are equivalent to the colours of five main elements. (Pancabhūtas).
38. They have the gestures of Vara and Abhaya and Pāśa-Ankuśa weapons, well-adorned. Then Vṛṣabha etc. Devatas upon the leaves shall be worshipped in the order.

39. Vṛṣabha (Bull) is white like Himālayas his horns are very strong, he has three eyes, well-adorned, He is like Vedas.
40. He has Kapāla, and Śūla, like Kālameghas Then Kṣetrapāla who has three eyes shall be worshipped.
41. He carries Śūla, Ṭanka, Akṣvala and Kamaṇḍalu in his four hands. He is red and he has three eyes. He is Caṇḍeśa.
42. Then Durgā is to be worshipped. She has Cakra, Śankha and Vara—Abhaya gestures. She is like crystals. She is pleased and She has three eyes.
43. Skanda having Kalpavṛkṣa-branches, bells made of jewels and twelve eyes shall be worshipped. He is like morning sun and He is a beautiful child.
44. The pleased Nandin who is adorned with red clothes and he carries axe, bow and Vara-Abhaya gestures. He is black.
45. Gaṇapati shall be worshipped on having Pāśa, Ankuśa and Vara-Abhaya gestures. He is red. He has half-moon upon his head
46. Senāpati (Commander) shall be worshipped as black, having red lotus in his hand and left hand upon knees having three eyes and red clothes.
- 47 & 48 Then eight Mātṛdevatas Brāhmī etc. shall be worshipped in pre-told way. Lokapālas in their particular direction shall be worshipped and their weapons also to their outside. Thus by this way of worship will make the devotee friend of all and house of all kinds of wealth.
49. *Prāsāda mantra* is हौँ— which can give all types of perfections.
50. With six Dīrghas Ṣadanga nyāsa shall be done. Vāmadeva is Ṛṣi and metre is Pankti and Devatā is Sadāśiva.
- 51 & 52. Īśāna etc Devatas shall be done nyāsa upon thumb etc. fingers. They are Īśāna, Tatpuruṣ, Aghora, Vāmadeva and Sadyojāta. Their Bijākṣaras are respectively ओ ए ऋ उ and इ letters with ह-कार—once again with हौँ हें, हं हुं & हि letters nyāsa shall be done on head, face, heart, penis and

53. legs, facing towards up ; East, South, North and West.
54. Then thirty-eight Kalas shall be done nyāsa on the body
Iśāna etc. Veda mantra (ईशानः सर्वविद्यानां ईश्वरः सर्वभूतानां etc.)
55. shall be done nyāsa on fingers from thumb to last finger with—
head face, heart, penis and legs.
56. *Nyāsa* :—with five ॐ s सर्वज्ञायः (हृदयाय नमः) अमृततेजो
57. मालिनी तृप्ताय ब्रह्म शिरो—(शिरसे स्वाहा)
ज्वलितं शिखिशिखायनादिबोधाय (शिखायै वषट्)
58. वज्रिणे वज्र हस्ताय स्वतन्त्राय (कवचाय हु)
59. सौं वौं हौं लुप्तशक्तये (नेत्र त्रयाय वौषट्)
श्रीं पशुं हुं फट् अनन्तशक्तये (अस्त्राय फट्)
This is Śadaṅga nyāsa.
60. The Kalas of Iśāna shall be done, nyāsa upon Eastern,
Southern, Western, Northern and middle faces in the order.
61. *Śaṣini Kalā* is first-Mantra—ॐ ईं त्रिः सर्व विद्यानां नमः second is
Āṅgādā—Mantra ॐ ईश्वरः सर्व भूतानां नमः
62. Third is *Iṣṭadā* ,, ॐ ब्रह्माधिपतिर्ब्रह्मणो ऽधिपतिर्ब्रह्मणो नमः
63. Fourth *Marīci* — ,, ॐ शिवोऽमेऽस्तु नमः
Fifth *Amśumālīni* ,, ॐ सदाशिवो नमः
64. The Kaladevatas of Tatpuruṣa shall be done nyāsa upon the
assumed faces in east, west, south and north directions.
65. They are by तत्पुरुषाय विद्महे ॐ शान्त्यै नमः । महादेवाय धीमहि ॐ
66. विद्यायै नमः । तन्नोरुद्रः—ॐ प्रतिष्ठायै नमः । प्रचोदयात् ॐ निवृत्त्यै नमः ॥
67. As per the ritual rules nyāsa is to be done on heart, neck,
shoulders, navel, stomach tail and chest ; of Aghora's eight-
Kaladevatas as following :
68. ॐ अघोरेभ्यः —प्रथमाकलायै नमः
,, अथघोरेभ्यः —मोहा ,, ,,
69. ,, घोर —क्षमा ,, ,,
,, घोर तरेभ्यः —निद्रा ,, ,,
,, सर्वेभ्यः —व्याधि ,, ,,

70. „ सर्वशर्वेभ्यः —मृत्यु „ „
 „ नमस्ते अस्तु —सुधा „ „
71. „ रुद्ररूपेभ्यः —तृषा „ „
72. The thirteen Vāmakalas shall be done nyāsa upon penis, liver, knees, elbow and in between knee and elbows, stomach and two sides.
73. (1) ॐ वामदेवाय नमः —रजा कलायै नमः
 (2) „ ज्येष्ठाय नमः —रक्षा कलायै नमः
74. (3) „ रुद्राय नमः —रति कलायै नमः
 (4) „ कालाय नमः —पालिनी कलायै नमः
75. (5) „ विकरणाय नमः — ॐ कलकामायै नमः
 (6) „ „ — „ संयमिन्यै नमः
76. (7) „ वनविकरणाय नमः — „ बलक्रियायै नमः
 (8) „ „ „ वृद्धिकलायै नमः
 (9) „ „ „ बलस्थिरायै नमः
77. (10) „ प्रमथनाय नमः „ रात्रिकलायै नमः
 (11) „ सर्वभूतदमनाय नमः „ भ्रामणी नमः
78. (12) „ „ मोहिनी कलायै नमः
 (13) „ उन्मनाय नमः „ जरा कलायै नमः
79. Sadyojāta etc. Kalā Devatas shall be done nyāsa upon legs shoulders, nose, head and hands as following :
80. सद्योजातं प्रपद्यामि — ॐ सिद्ध कलायै नमः
 सद्यो जाताय वै नमः — ॐ वृद्धिकलायै नमः ।
81. भवे — ॐ ह्युति „ „
 अभवे — „ लक्ष्मी „ „
82. नातिभवे — „ मेघा „ „
 भजस्व — „ प्रज्ञा „ „
 भव — „ प्रभा „ „
 उद्भवाय नमः — „ स्वधा „ „
83. Thus thirty-eight Kalādevatas have been narrated for nyāsa with five Vedic verses.

84. By this nyāsa one way become Lord Śiva himself. He shall do Dhyāna afterwards.
85. He is the Lord whose five faces are respectively the colour of pearl, yellow rain-cloud, mother of pearl and hibiscus flower. He has three eyes in each face. He is of the effulgence of millions of full moons. In each of his ten hands he has a trident, a battle axe, a sword, the thunderbolt, the fire, a great serpent, a bell, a goad, a noose and the gesture of dispelling fear. He is adorned with priceless gems.
86. By this way Japa shall be done for five lakhs and with Karavīra blossoms 1/10th i.e. 50,000 Āhutis Homa is to be done.
87. Upon the pre-told—Piṭham Lord shall be worshipped and His idol shall be assumed by Mūlamantra. In the assumed idol Āvarṇadevatas also are to be worshipped.
88. In the Iśānya-direction (north-west) Lord Iśāna shall be worshipped as he is holding Śakti, Damaruka and Vara-Abhaya-gestures ; He has three eyes and white in colour.
89. In the east Tatpuruṣa shall be worshipped as carrying Paraśu, bow and Vara-Abhaya gestures, having effulgence of lightnings, four faces and three eyes.
- 90 & 91. Lord Aghora shall be worshipped as he is having three eyes, and Akṣamāla Mṛga, Pāśa, Thread, Damaruka, Khatwāṅga, sharp spear, and Kapāla (skull). He is black ; He has four faces and fierce-teeth. He is in south.
92. Vāmadeva has three eyes, four faces, coloured like kumkum ; He has Vara and Abhaya gestures, Akṣamāla Kuṭhāra ; He is jolly and smiling faced. He shall be worshipped in north.
- 93 & 94. Sadyojāta is to be worshipped in west. He has three eyes, pleased, coloured like camphor, He has four faces, and He is carrying deer, Akṣamāla, Abhaya and Vara gestures and a moon-like crown.
95. Then Nivṛtti etc. Devatas in sub-directions shall be worshipped. Upon Kesaras six Aṅgadevatas shall be worshipped in the pre-told way.

96. Ananta etc. Vidyēśwaras on petals. Umā etc. outside of them and Indra etc. Lokapālas with their weapons shall be worshipped.
97. Thus Lord shall be worshipped with all devotion and shall be pacified by dance and invocations.
98. ॐ ह्रीं ह्रौं नमः शिवाय is Prāsāda mantra having eight letters.
99. Aṅganyāsa is like that of five letter mantra.
Dhyāna—
100. I adore him who is of the colour of vermillion. On his head is a gem studded crown and the moon. On his forehead is his third eye. His lotus-face is illumined with a smile. The gems and ornaments he is wearing are of celestial excellence. On his left knee is placed the right hand of his beloved who, with the other hand is holding a red water-lily. One of his hands is on the rounded and high breast of his beloved and with the others he holds the Vedas, a battle axe, and Vara-gesture.
101. Japa for eight lakhs, Homa for 8000 Āhutis by Pāyasa and rice mixed with ghee.
102. Upon the pre-told Pīṭham idol shall be assumed and first Āvaraṇa devatās shall be by Aṅgadevatās. Second
103. Āvaraṇa is by Ananta etc. devatās. Third by Umā etc. devatās and fourth by Lokapālas and fifth Āvaraṇa is by their weapons.
104. Thus Sādhaka shall worship daily and can be happy with his sons, friends and wealth.
105. *Mṛtyuñjaya mantra* ;—ॐ जू सः is having three letters which can win the death.
106. Kahola is Rṣi, metre is Gāyatrī and Devatā is Mṛtyuñjaya.
107. With six Dirghā letters adding to 'स' कार Ṣaḍaṅga shall be done,
108. He has a smiling face. He is seated on a lotus and another lotus is above him His three eyes are the moon, the sun and the fire. He is of the effulgence of the moon. He has Jñāna-gesture, a noose, a deer and a rosary of Akṣa beads. The nectar flowing from the moon in his matted hair bathes his body. He is wearing garlands and other gems. His beauty

charms the universe. He is the Lord of creatures and the conqueror of death.

109. Japa for three lakhs and Homa by 1/10th of it by Amṛta-pieces mixed with pure milk and ghee.
110. He shall be assumed on Śaiva Piṭham and idol shall be assumed by Mūlamantra. First Aṅga devatās and Āvarṇa devatās and then Lokapālas shall be worshipped.
111. Then outside of them their weapons. After attaining of the perfection upon this mantra one can practice in the suggested ways.
112. By Sudhā-pieces (1000) mixed in milk one is to do Homa for a
113. month and Lord Śiva being satisfied by Sudhā-Abhiṣeka will prosper his span life, health, wealth, fame and sons.
114. By seven materials of Homa is to be done (Sudhā-Vaṭa, sesamum, Durvā grass, ghee and milk).
115. In the order 103 Āhutis shall be done for seven weeks.
116. Good-meals shall be offered to Brāhmins (more than seven in number) and according to the difficulties Homa-Āhutis shall be increased.
117. For sacrificers (Hotṛ) Dakṣinā shall be given in the form of milk giving red cows. Teacher shall be satisfied by money etc. as he is God.
118. By this practice one can be away from the Kṛtya's bad effects and he can live for 100 years.
119. This Homa is suggested at the time of Kṛtya's bad results, fever, madness, head-ache, severe diseases and fire.
120. By these materials Homa is suggested for those who are born in 1st, 10th & 19th stars.
121. Sweet meals shall be given to Brāhmins and there by one can become rich.
122. By eleven Āhutis of Dūrvā grass a scholar shall do Homa and thereby win untimely deaths and increase the span of life and health.
123. For 1st, 10th & 19th star people Homa can avoid all kinds of deaths, but it is to be done by Sudhā-creeper, or Bakula Samits grown in Kashmir.

124. By rice-Homa one can be cured from severe fevers. Apāmārga samit Homa removes all kinds of fear.
125. Upon eight petals जूं and सः shall be written. The nāla is of ॐ कार and in the middle of the two lotuses Lord Umeśa is meditated for the removal of all sorrows.
126. Upon a lotus where the Yantra is written, a pot, having nine gems and clothes shall be kept,
127. Which is filled with water. In it Lord shall be worshipped with sixteen types of hospital.
128. The Sādhyā shall be done Abhiṣeka by this water which will cure physical and mental diseases and Kṛtya's bad effects. This Abhiṣeka can give fame and wealth also.
129. Yantra : In the middle Sādhyā-letter ॐ कार and upon main petals of direction जूं and upon subdirections सः then 2 squares, covering yantra, outside of it 'ठ' कार in directions and sub-directions shall be written. This yantra can cure all types of fever, can avoid untimely deaths, foolishness and distresses. It can give even wealth and fame.

ŚĀRADĀTILAKAM

XIX PĀṬALA

1. Hereafter Mantraratna will be explained by which the saints achieved the eternal knowledge.
2. ॐ ह्रीं दक्षिणामूर्त्ये तुभ्यं वटमूलनिवासिने ।
3. ध्यानैकनिरताग्राय नमो रुद्राय सम्भवे ह्रीं ॐ ।
- 4-6. Having 36 letters this mantra can give all goals of life. Ṛṣi is Śuka, metre is Anuṣṭup and Devatā is Dakṣiṇā —
mūrti—Lord Śambhu. Aṅganyāsa
is by —6-2-8-3-5-and three letters of Mūlamantra.
7. The scholars said that ॐ ह्रीं नमः ह्रीं नमः etc six are the Aṅgamantras.
8. Upon head, forehead, eyes, ears, cheeks, nose, face, joints of shoulders, neck, breasts heart and navel,
9. Stomach, penis, joints of legs, the letters of mantra shall be done nyāsa. It shall be assumed that ॐ and ह्रीं have been spread upon the body.
10. Upon the golden-hill's where Siddhas and Kinnaras stay, where sun is not entering due to thick forest.
11. Where the trees are full of flowers, where the cold wind blows upon the showers coming through the holes of throne.
12. Where the bees sing, and the peacocks dance, where the singings of cuckoos have been spread in all directions,
13. Where the beasts have left their natural characters (of by birth) each other, where śuka etc. Saints stay continuously.
14. Where the Purandara (Indra) etc. Devatās are servants, a big Vaṭa (Banian) tree, having padmarāga fruits (golden)
15. Having golden-leaves thickly, well-decorated by nine gems,
16. Decorated by water lilies and lotuses etc flowers, and where the parrots say Vedas and Śāstras,
17. Which tree can avoid the worldly sorrows very soon, —under that Vaṭa-tree a throne and upon that throne.

18. Dakṣiṇāmūrti is beset and being invoked by Saints. His face is like the moon of autumn. He is the first of the world.
19. I adore him who is like the mount Kailāsa. On his matted locks is the crescent moon. His gaze is fixed on the tip of his nose. He is three eyed and is seated in the posture of Vira. He is gracious of mien carrying in three of his hands, Jñāna-mudrā, a battle-axe and a deer and one hand is placed on his thigh, Serpents encircled his waist. He is surrounded by the Munis,
20. 3,20,000 Japa and 1/10th of it Homa by sesamum mixed with milk.
21. Upon the Piṅgam where Pañcākṣara mantra नमः शिवाय is written, the Lord Paramēśvara shall be worshipped by giving Pādya (water to wash legs) etc. 16 hospitalities.
22. Thus done Puraścaraṇa will give perfection on mantra. For a month a person having his food by Bhikṣācārya (begging) daily for 4000 Japa, may become a speaker.
23. Three times Japa shall be done touching the water and a person who drinks the water while.
24. Meditating upon Dakṣiṇāmūrti may become the comentator of Śāstras within a year.
25. Brāhmi salt, mustard, Vāca, sulphur and lotus shall be mixed with perfume and is to be cooked in ghee.
26. The material cooked shall be done Japa for 10,000 times and if it is eaten one can achieve poetic knowledge, longer span of life and courage.
27. ॐ नमो भगवते दक्षिणामूर्तये मह्यं मेधां प्रयच्छ स्वाहा having twenty two letters.
28. Ṛṣi is Brahman, metre is Gāyatrī and Devatā is Dakṣiṇāmūrti who is
29. Merged in comentating the Vedas. By ॐ आं ॐ, ॐ ह्रीं ॐ etc. Śaḍaṅga shall be done.
30. Or by Mūlamantra also one can do Śaḍaṅga nyāsa. He shall be assumed as beset upon the throne under the Vāta-tree.
31. *Dhyāna* :—I adore him who is three eyed and is of the colour of crystalline silver. He carries rosary of pearls and jar of

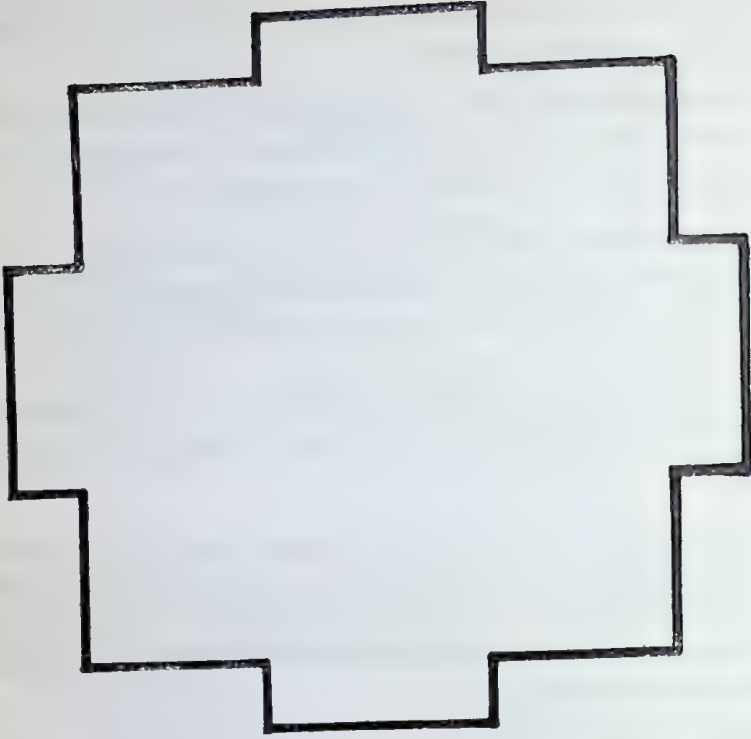
nectar—He has the Vidyā and Jñāna gestures. Moon is on his forehead. He is adorned with many kinds of ornaments. Serpents encircle his waist.

32. Japa for one lakh being in the restrictions of Brahmacharya Vrata and 1/10th it for Homa in the cultured fire—ghee—Āhuti shall be sacrificed.
33. In the following way He shall be worshipped upon Pre-told Pīṭham. Outside Aṅgadevatās, upon the eight leaves.
34. (1) Saraswati being reading the book and smiling, (2) Brahman (3) Sanaka, (4) Sanandana, (5) Sanatkumāra,
35. (6) Śuka, (7) Vyāsa and (8) Gaṇeśa shall be worshipped. Outside of them, Siddhas. Gandharvas, Saints and Vidyādhars.
36. Even outside of them Lokapālas and their weapons shall be worshipped.
37. He will become the Lord of words like Bṛhaspati. By its Japa
38. water one may sprinkle and thereby attain wealth and health. Merged upto neck one shall stand in water and do Japa for 1000 times daily and thereby can become the leader of poets.
39. Lord Dakṣiṇīmūrti is assumed as standing with Gaurī besides and done japa for 10000 times results in greater wealth.
40. One may eat the rice cooked in gomūtra (cow-urine) or eat begged-rice and Japa for 20000 times shall be done and thereby
41. He will say unknown Vedas and Śāstra definitely. Thus the two leaders of the mantras has been explained who had been invoked by Siddhas, Gandharvas and saints and also who are able to prosper the poetic knowledge.
42. Nilakanṭha mantra : प्रो न्री ठः
43. This can cure poisons.
44. हर हर स्वाहा हृदयाय नमः ।
कपर्दिने स्वाहा शिरसे स्वहा ॥
45. नीलकण्ठस्वाहा गिखायै वषट् ।
46. कालकूट विषमक्षणाय हुं फट् कवचाय हु नीलकण्ठिने स्वाहा अस्त्राय फट्

47. Upon head, neck and in heart three letters of Mūlamantra shall be done nyāsa respectively. Then *Dhyāna* :—
 48. He is seated on a lotus. His effulgence is that of 10000 young suns. On his matted locks is a digit of the moon. He is raimented with tiger-skins and great serpents are his adornment. He is beautiful and has five faces with three eyes in each. He holds a rosary, a trident, a skull cup, and a skull mounted staff.
 49. Three lakhs Japa and 1/10th of it Homa by a Havis, with ghee in a cultured fire.
 50. Upon Śiva Pīṭham, He shall be worshipped like Mṛtyuñjaya. Thus after attaining the perfection on mantra a Sādhaka can cure two poisons very immediately.
 51. Like Lord Nīlakaṇṭha. By this Japa water (which is in a pot) Abhiṣeka.
 52. shall be done to a person who is poisoned and thereby the personary be released by it very soon. Or a Sādhaka shall do Japa to bring him and there by it will be cured.
 53. By first and third Bīrjākṣaras the poison in sides may be cured and by second letter, in the middle and by all the poison in the whole body.
 54. There is no need of more appreciation. In a word it can terminate even the kālakūta poison into super nectar.
 55. Cintāmaṇi mantra :— र क्ष म र यौ, It can give all kinds of wealth.
 56. Ṛṣi is kāśyapa, metre is Anuṣṭup, Devatā is Ardhanārīśvara who is the lord of all worlds.
 57. Ṣaḍaṅga is to be done र-क-च-म-र-य—letters in the order.
- Dhyāna*
58. He is like the blue-Pravala, he has three eyes and Pāśa, red-lotus skull and a trident in hands, he is smart due to his half is Pārvatī and he has crescent moon on his head I salute him.
 59. One lakh Japa shall be done for 1000 Āhuti Homa is to be done by sesamum and rice mixed with sweets.
 60. With the pre-told, Aṅga devatās upon the Śiva Pīṭham God shall be worshipped. Then Vṛṣa etc. Mātṛ devatās and Lokapālas and their weapons.

61. Lord Ardhanārīśwara shall be worshipped in this way and thereby Mātṛ can become the Lord of beauty, fame wealth and words.
62. For the cure of a disease this mantra shall be done Japa with Prāsāda mantra for 10000 times. If it is assumed as encircled by the vowels it becomes super-nectar.
63. It is assumed as on the moon it can cure any poison. If it is assumed as encircled by the vowels in the opposite order, in the Vahnimaṇḍala—
64. encircled by Ṣatkoṇa which is beautified by र etc. consonants it can cure any type of Bhūta—diseases and Saturns.
65. If it is assumed as on the moon encircled by 16 vowels, filled with nectar upon the eye, it will cure diseases.
66. If it is assumed in the same manner upon the stomach it can cure stomach-diseases. Even it can cure any diseases, if.
67. It is assumed (done Dhyāna) on apses, poisonous fever, burns, fits and brain diseases etc. If it is assumed as in the colour of kumkum and in a triangle on any person's
68. Head : it can attract that person.
69. Bijakṣara written in Vahnimaṇḍala with र कार and Sādhyas name—Two Vahnimaṇḍalas (triangles—Ṣatkoṇa) and covered by the Varṇas in opposite order and kept in fire-place.
70. It will attract the Sādhyā and make him as a servant upto his & death. By rice-flour mixed with three sweets a doll shall be
71. prepared. Then Prāṇa Pratiṣṭhā is to be done in it and it shall be cut and Homa is to be done by its pieces for three weeks. By this Sādhyā becomes his servant.
72. Sādhyā's name written in 'ग' कार and it shall be in Vahnimaṇḍala, a square 'ठ' in the middle and र in angles.
73. This yantra written on betle-leaf and Japa is to be done and it shall be eaten and thereby have a cure for head-ace (definitely).

74. A triangle is to be drawn by flowers juice and in the middle Bījākṣara. Upon this Fire shall be worshipped and 108 Āhutis shall be sacrificed by ghee.
75. The existing ghee shall be sprinkled upon the seal made by three metals and if it is upon the body, it can cure any type of diseases caused by Bhūtas, Vetalas, and Kṛtyas.
76. In the Ṣaṭkoṇa this mantra is to be written except 'र' on the fore-head. It is to be encircled by two squares (Bhu-and-Pura). Thus this yantra is called enemy of planets' bad results.
77. In the angles 'र' and ॐ in the triangle. It is drawn in a vessel and cow-ghee is filled. Then a light (flame) may be done by a thread.
78. By a pot it shall be closed and upon the backside of the pot this yantra is to be written. A diseased person by saturn may be beset upon this and Japa of Cintāmaṇi mantra is to be done. Any cruel-planet also creates his body immediately by this method.
79. This mantra is to be written on a Ṣaṭkoṇa in the angles consonants and ओ and ऊ in the conditions, it is to be covered by ॐ and two squares (Bhu and Pura). This yantra can give all goals of life.
80. A triangle in a Ṣaṭkoṇa and Sādhyā's name in the triangle, Aṅgmantras in six-angles, on eight petals eight letters of Mūlamantra. र, क, ज, म, र, य, ओ and ऊ outside Kalā devatās (16 vowels), encircled by क etc. consonants thrice and ल with Nṛsiṃha Mūlamantra also to be written. Which yantra can remove all sorrows and bad results of planets.
81. Upon this yantra pots may be kept filled with water in the pre-told way and Abhiṣeka may be done for a cure of Kṛtyas bad results.



82. Encircled by vowels, the mantra, in the middle 'ठ' कार, in six angles 'र' कार and then surrounded by क etc. letters, then two Bhu and Pura squares, in the angles Nṛsimha bijākṣaras. This yantra can cure the bad results of Kṛtya rites.
83. Tumbura bīja mantra is अ म र य ॐ by which one may attain perfection.
84. By six dirgas Śaḍaṅganyāsa is to be done without क्ष—ज भ स ह letter added in the order becomes Devī bijākṣaras.
85. They are Jaya, Vijaya, Ajita and Aparājita.
86. Bijākṣaras were to be done nyāsa on fingers, then on hands, Śaḍaṅga nyāsa is to be done upto करतलकरपृष्ठाभ्यां नमः ।
87. Then Devī bijākṣaras on last finger etc. and from leg to head on all parts of body nyāsa to be done.
88. By त and ल it is to be assumed as all pervaded from leg to head and then Śaḍaṅga nyāsa is to be done.
89. Ardhanārīśwara is to be done nyāsa in the pre-told manner i.e. on head, face, heart, lotus, navel and penis, and then Lord shall be meditated.

90. He is red and has four faces with three eyes to each. His noses are flat. The crescent moon adorns his head. He is decked with priceless adornment. He is smeared with red unguent and his raiment is red. He is decked with red flowers. A skull mounted staff, a noose, a goad and a white skull-cup are in his hands.
91. One lakh Japa and homa is by ghee. Lord shall be worshipped on following Piṭham with Āvarṇa Devatās.
92. With the neutral vowels and two first and two last vowels Dharma, Adharma etc. Piṭha-Devatās shall be done nyāsa.
93. The embodied attributes by इ
Māyā ,, ई
Vidyā ,, उ
94. Upon the surface Lotus ,, क
95. Vāmā by ए, Jyeṣṭhā by ऐ
Raudrī by ओ, Jwālā by औ shall be done nyāsa. Thus after Piṭha's assumption idol is to be assumed by Mūlamantra.
96. Lord shall be worshipped in the assumed idol with Āvarṇa devatā Devī being on the petals of 4 directions.
97. Devis by name Jayā etc. who are beloved of their Bījākṣaras and whose whole interest is in red matters, they carry red flowers, and eat pān.
98. They are playing Vallakī (musical instrument) and full of lust; The servants bijākṣaras shall be worshipped in Isānya etc. sub directions.
99. They are Durbhagā, Subhagā, Karālī, Mohinī, respecting postured and obedient faced.
100. Their clothes and ornaments are like that of Devī-their mantravarṇas are ञ ण स ह respectively, they are with half moon on head.
101. Outside of them Lokapālas and their weapons. There nothing unattainable to a person who worships in this way even in three worlds.
102. If a person meditates Bījākṣara as in Vahnimaṇḍala which is in Vāyumaṇḍala, he will be away from severe diseases very soon.

103. A person who is angry can be attracted by meditating this Bijākṣaras as in the heart of the person.
104. For heart diseases, jaundice, breathing problems, it shall be done Japa while touching the water and is to be drunk for its cure.
105. In pre-told manner nine Maṇḍalas are to be done and nine pots are to be kept.
106. In the middle Lord shall be worshipped and pre-told Devis in directions and Dutis (servant-maid) in sub-directions shall be worshipped.
107. A childless woman will get child if the water is sprinkled. Even it can cure the bad results of Kṛtya planets and Bhutaś-also and it brings wealth.
108. This Abhiṣeka can bring victory to kings.
109. *Yantra* :—In the middle Bijākṣara, vowels on Kesaras, Devis and Dutis in directions and sub-directions respectively encircled by क etc alphabets and covered by Bhu and Pura (squares) drawn yantra may cure Kṛtyas and planets' bad effects.
- 110-117. *Khaḍgarāvaṇa mantra* :—ॐ नमः पशुपतये ॐ नमो भूताधिपतये
ॐ नमो रुद्राय रुद्राय खड्गरावण विहर विहर
सर सर नृत्य नृत्य, स्मशान भस्माक्षित शरीर, घण्टा कपाल मालादिधराय
व्याघ्र चर्म परिधानाय शशांककृतशेखराय
कृष्ण सर्पयज्ञोपवीतिने चल चल बल्ग बल्ग अनिवर्तकपालिने हन हन,
भूतान् त्रासय त्रासय मण्डलमध्ये कट कट
रुद्राकुशेन शमय प्रवेशय प्रवेशय, आवेशय आवेशय चण्डासि धराधिपतिरुद्र
ज्ञापय ज्ञापय स्वाहा ॥
This has 170 letters.
118. Mantra to worship is भूताधिपतये स्वाहा । are the letters to do nyāsa.
119. Īśāna etc. five mūrthis, on body, face etc. in the order, with six Dirgha vowels कां खौ etc. Ṣaḍaṅga nyāsa is to be done.
120. *Dhyāna* :—Lord Śiva has five faces ten hands, red in colour and his raiment is red, he has crescent moon on his head, He holds a bell, skull, rope, dopped body, sword, Kheta, Khaḍwāṅga, and pear, damaru and Abhaya gesture.
121. For its perfection Japa for 20,000 and 1/10th Homa by Pāyasa with ghee.

122. Lord Khaḍga rāvaṇa shall be worshipped on Pañcākṣara Pīṭham. By Bijākṣara idol shall be assumed by ॐ
123. Aṅga devatās in the bottoms, of petals and Dutis in petals. They are—Chulukuṇḍā, Praskhalinī, Kṛṣṇapiṅgalā, Phalgunī.
124. Tīritillī, mantra mālika, Śankhinī and Chandraṅkita Jaṭā.
125. They shall be begun with east sitting, left to him the wives of Khaḍga rāvaṇa. they are—
Aindrī, Kaumārikī, Brāhmī, Vārāhī, Vaiṣṇavī.
126. Vaināyaki, Cāmuṇḍā, Māheśi in directions. Dwārapāla Devatās each two in all doors shall be worshipped. They are—
127. Raudra, Piṅgala, Śmaśāna-Vibhiṣaṇa. Dhṛḍhakarṇa-Bhṛṅgirita, (in north)
128. Āmardaka, Mahākāla, then angle devatās shall be worshipped they are—Kumbhakarṇa, Aśoka Bhallāṭa, Jātaḥāraka.
129. Then Lokapālas and their weapons by hospitalities Lord Isāna shall be respected.
130. By curd-rice, pāyasa, turmeric, roasted rice and sesamum-Bhūtabali shall be given. Thus after attaining the perfection on Mūlamantra a Sādhaka can cure all kinds of Kṛtya's bad
131. effects, planets' bad effects and severe fearness. Since it is an
132. unparallel mantra there is no need of praising more.

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ŚHĀRADĀṬILAKAM

XX PAṬALA

1. Hereafter I narrate Aghorāstra mahāmantra, since its meditation can avoid all disturbances.
- 2-4. ह्रीं स्फुर स्फुर प्रस्फुर प्रस्फुर
घोर घोर तर तनुरूप चट चट प्रचट प्रचट
कह कह वम वम बन्ध बन्ध घातय घातय हुं फट् ।
having 51 letters called Aghorāstra mahāmantra.
5. Ṛṣi is Aghora, metre is Trīṣṭup, Devatā is Aghora-rudra
6. By 5=6=10=10=8 and 12 letters.
7. Śaḍaṅga shall be done.
8. Respectively by 5=6=2=8=4=6=4=4=4=6 and 2 letters of mantra nyāsa shall be done on—
9. Head, eyes, neck, heart, navel, penis, knee, elbows, jangha, and two legs.
10. *Dhyāna* :—He is dark like the heavily laden rain-clouds. He has three eyes and terrific fangs. His raiment is red, so also is the unguent on his body. He has a battle-axe, a damaru, a shield, a bow, an arrow, a trident and a human-skull. Serpents circle round him.
11. To attain Mokṣa Lord shall be worshipped as in the colour of moon but for Vāśya-rites, he shall be coffee-colour and for Abhicāra and in case of bad planets he shall be black.
12. One lakha Japa and 10,000 Āhūtis of sesamum mixed with ghee to attain perfection on mantra.
13. On Śaivapīṭham, a Śaṭkoṇa, a lotus in it Aṅgapūjā in Kesaras, and on petals.
14. Paraśu, damaru, Khaḍga, Kheṭa, Bāṇa, Bow, Śūla, and skull shall be worshipped.
15. Upon endings of petals Brāhmi etc. Devatās, then Lokapālas and their weapons shall be worshipped.
16. Thus after attaining the perfection one can practice and attain the goals definitely.

17. In the nights, ghee, Apāmārga Samits, sesamum, mustard, Pāyasa with ghee shall be sacrificed in the order 1000 Āhutis each material.
18. This Homa can cure Bhūta and Kṛtya disturbances, with Kimśuka, Nirguṇḍī, Dhattura, Apāmārga-Samits.
19. Homa also cures distress, achieves peace. Apāmārga and Āragvadha mixed with Pañcagavya.
20. Samits shall be sacrificed on Kṛṣṇa—Pakṣa-Pañcamī-night, 1000 Āhutis each results in control of Bhūtas.
21. In the order by ghee, Apāmārga, Pañcagavya and ghee 1000 Āhutis each shall be sacrificed and excessed in vessel. Excessed Havis shall be eaten by Sādhya to attain peace from Bhūta troubles.
22. In the middle Sādhya with ह्रि and vowels on Kesaras eight Vargas, on petals mantra-letters i.e on endings of petals 2-3 letters हुं and फट् on angles of Śaṭkoṇa in Bhu and Pura squares. In this yantra if pot is kept and worshipped can avoid all sorrows.
23. Yantra :—In a Śaṭkoṇa Sādhya Śaṭchaka and Karaṇa names with ह्री in the middle circle by स्फुर स्फुर and प्रस्फुर प्रस्फुर in angles and, interesting letters—6—4—4—6—4—4 and six letters on eight petals and surrounded by Aṅga maṇḍala in the angles हुं फट्, Surrounded by Bhu—Pura squares. This is called Aghora-yantra.
24. It can avoid seven thefts and bad effects of planets, and fits etc, even it can give all types of wealth.
25. ॐ श्लीं पशुं हुं फट् —This is Pāśupatāstra mantra having six letters.
26. It can avoid bad positions of planets. By six letters Śaḍaṅga nyāsa is to be done.
27. Lord Pāśupati in the form of eternal weapon shall be meditated he is shining like mid-noon-sun. He has a moon on his head. He is illuminous. He has three eyes and serpents. He is decorated by peacock's feathers on his head. He holds a trident, Mudgara sword and śakti. He has firing fangs and four faces

28. Japa for six lakhs 1/10th of it Homa by cow-ghee in cultured fire.
29. By pre-told Aṅga devatās Lord shall be worshipped on Śaiva Pīṭham. Then Lokapālas and their weapon.
30. Any planet, if it effects badly upon any person he shall drink this mantra-water by which the planet runs crying due to its impression.
31. If arrows left being done Japa king can win all enemies very soon like Arjuna in Mahābhārata.
32. ॐ क्षीं क्षेत्रपालाय नमः is having eight letters—Kṣetrapāla mantra.
33. Ṣaḍaṅga nyāsa is by six letters क्षीं क्षीं क्षूं क्षैं क्षौं क्षः—
Ṛṣi is Brahman, metre is Gāyatrī and Devatā is Kṣetrapāla Śakti is Lāyā.
34. Dhāyana :—He is dark like a mountain of dark blue collyriums. His hair is of a tawny hue. He is reimagined with space. Serpents are his adornment. His eyes are round and angry. In his hands are a mace and a skull. He has terrific fangs. His body is wonderful. I bow to him.
35. One lakh Japa 1/10th Homa by roasted—rice mixed with ghee. Then Kṣetrapāla is to be worshipped.
36. By Dharma-etc. Pīṭhapūja, upon that Aṅgadevatās—Anala, Agniśeṣa, Karāla.
37. Ghantārava, Mahākopa, Piśitāśaya Piṅgalākṣa, Ūrdhwakeśa on petals.
38. In surrounding the main idols well decorated and Lokapālas and their weapons as pre told way.
39. To him with his family Bali shall be given by this mantra.
ए हि ऐ हि
40. विदुषि पुरु पुरु भञ्जय भञ्जय, नर्तय नर्तय विघ्न विघ्न, महाभैरव क्षेत्रपाल
41. बलि गृहण गृहण स्वाहा — which can give all goals of life.
42. In the night balls of materials for Bali shall be prepared with pickle and it is to be given in the hands of Kṣetrapāla.
43. By this Balidāna Kṣetrapāla will be pleased and give shining personality, wisdom, power, health and wealth name and fame etc.

44. Āpaduddharāṇa mantra :—

ह्रीं वटुकाय आपदुद्धरणाय कुरु कुरु वटुकाय ह्रीं having 21 letters.

45. It can give everything like eternal tree.

46. R̥ṣi is Bṛhadāraṇyaka, metre is Anuṣṭup Devatā is Āpadud-dharāṇa.

47. In the pre-told way nyāsa is to be done on fingers, body and face with ओ etc. five short vowels joined with Bijākṣara.

48. 'व' shall be joined with five short vowel and the same is to be added to Iśāna. Satpuruṣa, Aghora, Vāmadeva and Śadyojāta. With six Dīrgha (long) vowels and 'ब' कार

49. Ṣaḍaṅga nyāsa shall be done His Dhyāna is in three ways i.e.

50. 1—*Sātvika-Dhyāna*

He is a boy bright and white like crystal. He has three eyes and his face is cheerful and charming with its curly hair. He is decked with ornaments of great beauty, set with nine kinds of gems. His raiment in white. He holds a trident and a stick.

51. This Sātvika Dhyāna gives health long span of life and Mokṣa.

52. 2—*Rajasa Dhyāna*—

He is in colour like the rising sun, three eyed and is smeared with red unguent and wearing a red garland. He has a smiling face. He holds Vara and Abhaya gestures a skull and a trident. His throat is blue. He is decked with hundreds of rich ornaments shining moon is on his head. His raiment is of the red of Bandūka flower.

53. 3—*Tamasa Dhyāna*

He is of the colour of a blue mountain. He has a digit of the moon on his head, fear inspiring fangs and three eyes. He has tawny hair and the points of the compass are his raiment. Serpents adorn him and he is wearing a garland of heads and the rings set with gems are on it. He holds a serpent a bill, skull, a damaru, a goad and a sword, a noose and Abhaya gesture.

54 Rājasa dhyāna is suggested for Dharma, Kāma and Artha. Tamasa is suggested to kill the enemies and for cure of planets' and Kṛtya's bad results.

55. 21 lakhs Japa to attain food grains 1/10th of it by sesamum mixed with sweets. Homa is to be done.
56. Decorated by lotuses upon the Pīṭha Śaṅkoṇa, in which a triangle and the blue lotus in the trikoṇa then.
57. Vātuka on that lotus shall be worshipped, idol is by Mūla-mantra and he shall be called for by सद्योजातं प्रपद्यामि-mantra begun with the Mūlamantra.
58. वामदेवाय नमो—mantra is for establishing the Lord Vātuka and his existence assumption is by Mūlamantra.
59. For permanent existence अघोर mantra is to be recited. To bow him Yoni mudrā is to be shown.
60. Lord shall be respected with those particular gestures.
61. Isāna etc. Devatās shall be respected in nyāsa order. After doing the Sakatikaraṇa idols of them shall be worshipped.
62. Upon the Vyoma-padma (explained in Devī-paṭala) Asitāṅga-bhairava etc. Devatās viz. Asitāṅga.
63. Ruru, Caṇḍa, Krodha, Unmattabhairava, Kapālīni, Bhiṣaṇa and Saṁhāra-(added with Bhairava to each). In six angles Śaḍaṅganyāsa are to be worshipped in the order.
64. From east to Isāna these Devatās.
65. Viz—Dākinī putraka, Rākiṇī putraka,
& Lākinī putraka, Kākinī putraka.
66. Śākinī „ Hākiṇī „
Mālinī „ Devī „
- Then Umā and Rudra-Mātṛputras shall be worshipped to the right-side.
67. Suns of Ūrdhwamukhi to upward
„ „ Adhomukhī to downward
Thus 13 Putras-set shall be worshipped by Sādhaka.
68. Then outside Lokapālas and their weapons shall be worshipped.
Sun of Brāhmaṇi in East
„ „ Māheṣi in Isānya
„ „ Vaiṣṇavī in North

69. „ „ Kaumārī in Vāyavya
„ „ Indrāṇī „ West
70. „ „ Mahālakṣmī „ Nairṛtya
„ „ Vārāhi „ South
„ „ Chāmundā „ Āgneya
71. In 10 directions 10 Vaṭukas by name—Dhenuka, Tripurāntaka, Vetāla, Vanjīmāhā, Kālanta.
72. Karāla, Ekapāda, Bhīnadaṁṣṭr, Acala and Hatākeśwara shall be worshipped. In directions and sub-directions Śrīkaṇṭha etc. Devatās shall be worshipped.
73. Outside of them Krodhīśwara etc. upto Bhṛgwiśwara Devatās, then three Nakulīśa etc. Devatās to the right side shall be worshipped.
74. The Yogīśas with their Śakti devatās standing on the earth, space and heaven in Nairṛtya, Āgneya and īśānya directions, shall be worshipped.
75. Thus Lord Vaṭuka shall be respected to attain Dharma, Artha, Kāma and Mokṣa.
76. Then Vighneśa and Durgā pūjī, then Balidāna, then one can practice and attain perfections and fruits.
77. Balls for Bali shall be prepared by rice, meat, ghee, fried-rice,
78. sugar, jaggery, cane-juice and sweets and with all Bali is to be given in the night to the God who is worshipped by red flowers and sandal etc.
79. By this Balidāna he will master the mantra and therefore he shall do Homa by ghee.
80. To attract some person it shall be done by pieces, to attain sons Homa is to be done by opened Kairava flowers.
81. For foodgrains and wealth it is by sesamum to become richest it is by Bilva flowers and rice.
82. To attract ladies it is by salt with sweet, to have rain it is by Vetasa Samits.
83. To become rich it is by rice-daily to attract a person it is by honey for three days.

84. To cure diseases it is by its medicines. In the disturbances created & by Kṛtya p'anets, Bhūtas and fits one shall sit upon the tiger-skin and do Homa for 10000 Āhutis of sesamum by which the Bhūtas will run away and will not look even this direction due to fear.
85. Beginned with Kṛṣṇa pakṣa Aṣṭami upto Caturdaśi, Homa for & 3000 Āhutis of sesamum, rice, mixed with three sweets every day shall be done in a cultured fire and Vāṇukeśwara is to be worshipped with sweet meal and fruits.
86. Daily offerable foods shall be offered and Bal haraṇa is at the & night Japa is to be done for 21 and in the last day a sheep shall be killed and Bali is to be given in the night. Then pacification of Sādhaka shall be done by Yajamāna.
87. Thus pleased Vāṇukeśa gives shining, power, fame sons, attractive personality, wealth and health.
88. All enemies will disappear and relations appear. The kings also will not look badly upon him.
89. To get relief from arrests etc. one may do Homa by saīt for 10000 times as suggested.
90. Childless lady may eat Vaca-powder mixed with ghee and done japa and thereby get sons within 48 days.
91. The son will be wise, healthy and strong. But in the beginning and ending of the rite Bali is to be given to Vāṇukeśwara.
92. There are two kinds of Bali—Rajasa and Sātvika, Rājasa Bali will be by meat and blood 3 Palas in quantity.
93. Sātvika Bali is by green-nuts, Pāyasa mixed with three sweets without meat. But others are common.
94. A Brāhman shall do Sātvika Bali. By the following way ashes shall be done with the mantra recitation. Which may bring all perfections.
95. Materials to prepare ashes are Uśira, Sandal, Kuṣṭha, & Camphor, Kumkum, white Arka-roots, Vārāhī, Laksmi and the skins of milky trees, Bilva roots. It shall be roasted and powdered. The powder is to be mixed with cow-dung which has not been put on ground.

100. These shall be made balls and put in fire by Mūlamantra, the ashes shall be put in a pure-vessel.
101. Cleansed ashes shall be perfumed by Ketaki and Mālatī flowers. While touching this 10000 Japa is to be done.
102. By this one who does Bhasmadhāraṇa daily in the morning, his diseases will vanish and even Kṛtya's and planets enmity.
103. He will not be afraid of enemies, thieves and cruel animals. He will be respected by the people and his wealth increases and even,
104. the king with his people will be attracted if one wants victory, he shall be done Abhiṣeka by its water.
105. Upon the pre-told maṇḍapa Sarvato-bhadramaṇḍala shall be & drawn and its Karṇika shall be filled by eight droṇa paddy.
106. The Maṇḍapa shall have a big flag upon paddy four droṇa rice shall be spread and Dūrvā and Akṣatā shall be mixed with it.
107. Upon that a pot which is full of nine gems and pure-water shall be put.
- 108-110. In the pot the blossoms of milk-trees, Jāti, Mallikā, Campaka, Lotus, Gomeda, Dādima, Lakṣṇi, Dūrvā, Camphor, Sandal, Bilva, Uśirā and Kumkum, then it shall be covered by two clothes.

In that pot Vaṭuka shall be called for and outside of it eight pots on which Bhiravas are to be worshipped

111. On 13 pots 13 Gaṇas shall be worshipped outside of it on 10 pots the Lokapāla.
112. Outside it on eight pots Śrī Kaṇṭha etc. Devatās, and then on 35 pots ॐ etc. Varṇas shall be worshipped in the order.
113. Thus by sandal etc. those five Āvaraṇas shall be worshipped and touching those pots 10,000 Japa shall be done.
114. Every day Bali shall be given in the way Rajasa. Before to this Homa is to be done for 1000 Āhuti by Pāyasa and ghee separately.
115. Puṇyāhavācana is to be done on a good day by Brāhmins.
116. While their Swastivācana and musical programmes by five instruments are going on, Vaṭukeśwara shall be respected,

117. Then Abhiṣeka is to be done to king who is pure internally and externally, who is fond of Brāhmins, Āstika and truthful and always pleased.
118. Thus a king done Abhiṣeka shall bow to Guru shall give more Dakṣiṇā and teacher is to be pleased.
119. The king becomes like Indra and will win the enemies and will be respected by people.
120. Being done the Abhiṣeka every month (for six months) will rule all countries.
121. According to rules one shall dig Kuṇḍa and do Homa to attain peace and to avert troubles of elephants, horses etc. in their sheds.
122. Homa is to be done for 30,000 Āhutis by Pāyasa, ghee and sesamum and meals shall be given to Brāhmins daily with fruits etc.
123. In the pre-told way pots shall be kept and those shall be worshipped and elephants shall be sprinkled by this water.
124. In the battle the power increases and horse-power increases everyday by this worship.
125. All Kṛtya-enmities done by others will be condemned and there is no other thing more safe than this.
126. To win enemies kings shall do Bali in the night after doing the Abhiṣeka.
- 127-129. To kill the enemies a sheep unwounded shall be assumed as the sheep itself is enemy force and it shall be offered to Vaṭuka with Vidarbhaṇa of enemies name to Bali mantra.
- Bali mantra is —

शत्रुपक्षस्य रुधिरं पिशितं च दिने दिने ।

भक्षय स्वर्गणैः सार्धं सारमेयसमन्वितः ॥

130. This is called Bali mantra which can give victory to all. By this & Bali vaṭuka will be pleased and he will distribute blood to his
131. servants and assistants being annoyed. This will result in decrease in enemy force definitely — Very easily king will attain victory.

132. *Yantra* :— In the middle श्री ह्रीं क्लीं on eight petals व, टु, का, य, mantra's letters Other letters outside of petals, 1 set of 16 (2) letters outside of first 16 letters 16 vowels shall be written and Bhū-Pura squares shall cover the Yantra.
133. This Āpaduddharaṇa yantra which can avoid untimely deaths. It can give all types of wealth and prosperity.
134. It protects the distressed people and gives victory for kings due its name meaning i.e. protector of worried.
135. There is no other mantra equal to this *Caṇḍa mantra* :—
ऊर्ध्वं फट्
136. having three letters R̥ṣi is Trika, metre is Anuṣṭup.
- 137 & 138. Devatā is Caṇḍeśa. Āṅganyāsa is to be done like this.
दीप्त फट् हृदयाय नमः ।
ज्वल फट् शिरसे स्वाहा ।
ज्वालामालिनी फट्—शिखायै वषट्
शोया फट्—कवचाय हुं
हन फट्—नेत्र त्रयाय वौषट्
सर्वज्वालिनि फट्—अस्त्राय फट् ॥
- Thus after doing Śadaṅga Lord shall be meditated.
139. *Dhyāna* ;—He is red, three eyed, garbed in red and on his head is the moon. He holds a battle axe, a trident, a rosary of crystals and a Kamaṇḍalu.
140. Japa for three lakhs 1/10th Homa by sesamum and rice mixed with three sweets.
141. Caṇḍeśa shall be worshipped upon Pañcākṣara-Pīṭham. Idol is to be assumed by Mūlamantra.
142. चं चण्डेश्वराय नमः is its mantra to assume idol. Āṅga devatās and Vajra etc. Āyudha devatās shall be worshipped.
143. There are four Āvaraṇas to worship Caṇḍeśa. After attaining the perfection on mantra, Sādhaka will become rich very soon.
144. By Tarpaṇa for 108 times daily he attains good wealth, sons, friends also.

145. By Priyaṅga buds or its sticks done Homa for 10000 Āhutis will shake the status of enemy's country.
146. A doll shall be prepared by Sādhya-trees skin-powder and it shall be done Prāṇapraṭiṣṭhā, then.
147. It is to be sacrificed in pieces for 108 Āhutis. Done for a week will make Sādhya his servant.
148. Thus master in Śiva mantra shall do Caṇḍeśas mantra and thereby attain all goals of life.

Invocations

149. You are in the form of Earth, Water, Fire, Air, Ether, Sacrificer, the moon and the sun, obeisance to you.
150. You reside in Vedas, You take birth from Vedas, You are beyond the senses, obeisance to you.
151. You are neither gross nor subtle You are good You destroy evils of the world, obeisance to you.
152. You are far beyond all polemics You are Sarvajña and You grant fruits of penance and fourfold aims of human life, obeisance to you.
153. You have no beginning, no middle and no end. You dispel the fear. You are attributeless and great. Yogins alone can meditate on you.
154. You are the Universe, and beyond thought. You destroyed the pride of Kāma. You annihilate Time, Moon shines on your forehead.
155. You eat poison and you are seated on the Vṛṣabha, the flowing waters of Gangā holds like a string your matted locks in place.
156. You are pure and You purify, You are innermost. Ātmā of the pure, You are the destroyer of Tripura, You are all and everything.
157. You grant joy and freedom to votaries You have no home and no clothes to cover yourself. You are the ruler of Universe,

158. You are the root of Brahmā. Viṣṇu and Iśwara, You have three eyes, obeisance to you.
159. You are the light of sun, moon and fire You avert rebirth, to you obeisance.
160. You are charming and beloved. You have given your own half body to your beloved. Obeisance to you again and again.
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ŚĀRADĀTILAKAM

XXI PAṬALA

1. Hereafter I narrate Gāyatrī, She is the form of Vedas and philosophies, and She can manifest the Brahman who is featured by Sat, Cit and Ānanda.
2. Beginned with ॐ (having 7 Vyāhrtis) i.e. आपो ज्योतीरसोऽमृतं ब्रह्म भूभुवः स्वरोम (Beginned with) तत् (सवितुर्वरेण्यं भर्गोदेवस्य धीमहि धियो यो नः प्रचोदयात्) having 24 letters having स्वाहा in the ending.
3. The gift of all vedas, is Gāyatrī, Devatā is Adigāyatrī-Paramātmā.
4. Ṛṣi etc. have been told by saints according to Yuga. The Ṛṣis of Vyāhrti are—Jamadagni, Lhāradwāja, Bhṛgu, Gautama, Kaśyapa.
5. Viśwāmitra and Vasiṣṭha—and their metres are—Gāyatrī. Uṣṇik, Anuṣṭup, Bṛhati, Pankti, Tiṣṭup and Jagati.
6. Devatās are—Saptarchi. Anila, Sūrya, Vākpati, Varuṇa, Vṛṣa and Viśwedeṇa.
7. Ṛṣi for Gāyatrī is Viśwāmitra metre is Gāyatrī and Devatā is Savitā.
8. The Ṛṣi of स्वाहा is Brahman, metre is Gāyatrī and Devatā is Paramātmā.
- 9-12. The Vyāhrtis (7) shall be done nyāsa on heart, face, knees and stomach ; Then Gāyatrī—letters on the body nyāsa is to be done i.e. on joints of legs, penis, navel, heart, neck, shoulders, joints, face, nose, cheek, eyes, ears, eye-brow, head. Then on western, northern, southern and eastern faces. The mantric scholar shall do word nyāsa (10 words) in the following way. On head, eye-brow's middle heart, face, neck, heart, navel, penis, elbows, legs. The Ṣaḍaṅga nyāsa.
13. ब्रह्मात्मने हृदयाय नमः । विश्वात्मने शिरसेस्वाहा ।
रुद्रात्मने शिखायै वषट् । ईश्वरात्मने कवचाय हुं ।

14. सदाशिवात्मने नेत्रत्रयाय चौषट् । सर्वात्मने अस्त्राय फट् ॥
This is Śaḍaṅga nyāsa which is to be done respective places.
15. *Dhyāna* :—She has five faces which are of the colour of pearl, coral, gold and blue and white respectively. Each face has three eyes. Her gemset crown has the moon on it. The 24 letters of mantra compose her body. She holds Vara and Abhaya gestures, a goad, a whip, a white skull, a noose, a conch shell, a discus and two lotuses.
16. First Prāṇāyāma, then Japa in the morning, noon and evening & timings, and one shall control the Prāṇas (breathing) while the
17. meditation of Gāyatrī with seven Vyāhṛtis (आपो ज्योती...स्वरोम्) for three times. This is called Prāṇāyāma which can avoid all kinds of problem.
18. One shall (Dikṣita) do Japa with three Vyāhṛtis (भूर्भुवःस्वः) for 24 lakh times being taking only begged food and being in control on semi-organs.
19. Each material for 3000 Āhūtis shall be sacrificed to attain perfection on mantra that are milk-rice, sesamum. Dūrvā, milky-tree-Samits.
20. In a Sarvatobhadra maṇḍala scholar shall worship Saurapīṭham with nine दीप्तायै नमः etc. Devatās.
21. By Mūlamantra idol-assumption then worship, in three angles Brahman etc. Devatā.
22. Outside Āditya etc Devatās with their Uṣa etc Śakti Devatās then in Kesaras Śaḍaṅga Devatās.
23. Then Prahlādinī, Prabhā, Nityā, Viśwambharā, Vilāsini, Prabhāvatī, Jayā, Śānti, Kānti, Durgā, Saraswatī,
24. Viśwarūpā, Viśāleśa, Vyāpini, Vimalā.
- 25&26 Tamapahāriṇī, Sūkṣmā, Viśwayoni, Jayāvahā, Padmālayā, Parā, Śobhā and Padmarūpā/Brahmi etc. Devatās with Aruṇa (In the place of Mahālakṣmī) outside shall be worshipped. Then Lokapālas with their weapons.
27. Thus by 10 Āvaraṇas (Coverings) Goddess Gāyatrī shall be worshipped. He will be achieving and enjoying Dharma, Artha, Kāma and Mokṣa.

28. To get rid of all sins one way do Homa for 24,000 Ābutis by sesamum, even he attains longer span of life.
29. To attain longer span of life one way do 3000 Ābutis Homa, with three Dūrvās each or by with ghee-Havis.
30. There is no doubt in becoming rich within 6 months by doing Homa by red lotuses mixed with three sweets.
31. To attain Mokṣa-shree one way do Homa by Brahma-tree samits. It is eternal tree for Brāhmins, I need not explain more on this matter.
32. Triṣṭhup mantra is ॐ जातवेदसे...दुरितात्यग्नि
Kaśyapa the son of Mārīca is Ṛṣi
33. metre is Triṣṭup and Devatā is Fire-Jātāveda. Ṣaḍaṅga is to & be done by ५-7-6-7-8-7 letters of Mūlamantra. The letters of
34. mantra shall be done nyāsa on thumb, ankle, knees, elbows, thighs,
35. hips, penis, navel, heart, breasts, two sides, backside shoulders, begins of hands, near.
36. hands, backside of hands, ankle joints, face, nose, eyes, ears, head, forehead and
37. front side of the head, in the order. Then, on Śikhā, forehead, eyes, ears, lips, tongue, neck, shoulders, heart,
38. stomach, hips, penis, knees, elbows, in between knee and elbows and legs, the words of the mantra shall be done nyāsa.
39. *Dhyāna* : She is of the effulgence of streaks of lightning and is seated on a lion. She is terrific of aspect and surrounded by young virgins who are carrying swords and shields. She has three eyes and has the moon on her forehead. She has in each of her hands a discus, a conch shell, a sword, a shield, a bow, an arrow, a trident, and the Tarjani-gesture (chiding).
40. 44 lakhs Japa is to be done and in the ending Homa is to be done by sesamum.
41. Mustered or citra samits, or ghee of milky trees, Havis rice mixed with

42. ghee for 4444 Āhutis in the fire upon the Sarvatobhadra maṇḍala a Ṣaṭkoṇa shall be drawn in Karṇikā (middle)—and
- 43 in the following way Devī shall be worshipped first Jāya second Vijayā, then
44. Bhadrakālī, Sumukhī, Durmukhī, Vyāghramukhī, Simhamukh and Durgā, (9 Śakties) shall be worshipped.
45. Āsana is to be given by pre told mantra ; idol assumption then Devī is to be called for.
46. On Kesaras Aṅgadevatās, in pre-told way, then, outside Agnyādi pādāṣṭaka idols shall be worshipped.
(They will be explained further) They are—
47. Jātaveda, Saptajihwā, Havyavāhana, Aśwodara, Vaiśwānara, Kaumārtejas,
48. Viśwamukha, and Devamukha (shall be worshipped) and then, यूतत्वात्मने नमः, सलिलात्वात्मने नमः, अग्नित्वात्मने नमः are to be recited to respect earth, water and fire.
49. Then in four directions Varṇa Devatās shall be worshipped.
50. They are Jāgrata, Tapanī, Vedagarbhā Dahanarūpiṇī, Indukhandā, Shubhahantri, Nabhascārīṇī
51. Vāgīśwarī, Madwahā, Somarūpā, Manojavā, Marudwegā, Rātrisajñā, Tivrakopā, Yaśovati,
- 52 Toyātmikā, Nityā, Dayāvati, Hārīṇī, Tiraskriyā, Vedamātā, Tatparā, Damanapriyā,
53. Samārādhyā, Nandini, Parā, Ripuvimardinī, Śaśhī, Daṇḍinī, Tigṃā, Durgā Cāyatrī,
54. Niravadyā, Viśālākṣī, Śvāsodwāhā, Nādinī, Vedanā, Vahnigarbhā, Simhavāhā,
55. Dhuyā, Durviṣahā, Riraṃsā, Tapahārīṇī, Tyaktadoṣā and Nissapatnā, are 44 in number.
56. Then Lokapālas and other weapons shall be worshipped. Thus after attaining the perfection upon the Mūlamantra.
57. Sādhaka will be eligible for Āgneyāstra. That will be explained. The mantra recited in opposite way is called Āgneyāstra.
58. The same Ṛṣi etc. were pre-told for this Āgneyāstra also, Ṣaḍaṅga is to be done in opposite way as Aṣṭra—

59. Varṇanyāsa and Pādanyāsa also is in opposite way. But the difference is not to be done in meditation except the Guru's permisson and teaching.
60. Japa and Homa is in pre-told way. But to attain perfection Pancagavya and Caru (roasted rice) as the material for Homa.
61. Worship in pre-told manner in the opposite order for Śakti (9) devatās Japa shall be doubled in each place.
62. For cruel motives mantra shall be in opposite way and for good and pacification purpose mantra shall be recited in the order as it is.
63. While practice eight words in opposite way shall be recited. This purifies the mantra.
64. ग्वं घ्राणरसनचक्षुः श्रोत्रत्वगात्मने नमः ।
धुं वाक्पाणि पाद पायूपस्थात्मने नमः ।
65. श्वं पृथिव्यप्तेजो वाय्वाकाशात्मने नमः ।
त्यं त्वगसृङ् मांस मेदोऽस्थिमज्जाशुक्रात्मने नमः ।
66. दं वृभुक्षा पिपासा शोक्रपोहज्वरमृत्वात्मने नमः ।
तं स्नाखस्थिमज्जा त्वङ् मांसान्त्रात्मने नमः ॥
67. सौं शब्दस्पर्शरूपरसगन्धात्मने नमः ।
सैं वचनादानगति विसर्गात्मने नमः ॥
This is Pādanyāsa.
68. By the respected letters—Vahnidevatās were to be produced.
69. They are equivalent to the colour of main Gāyatrī idol and manifested their respected letters, having illumining hairs and faces firey-fangs and fearing apprearence.
70. The Devatās related sense organs and organs of action are looking upwards, Devatās of elements are facing towards the sides and,
71. Devatās of Dhātūs (7 Dhātūs) face upwards and to the sides both. Devatās originated from waves are facing to sides. All these are neuter but have taken birth for
72. the satisfaction of organs. The Matrka-devatās (varṇa) face downwards and to the sides.

73. For placid (mild) motives they face to face and for cruel motive they do back to face. They are countless in number and illumining in nature by whom a Sādhaka
74. can burn his enemies with his properties. Astramantra is to be begun on manuṣya (Human) stars
75. continued on Rākṣasa star and completed on Devatā stars. Human-stars are Pūrvābhādra, Uttarābhadrā, Revatī Pūrvāśādhā, Uttarāśādhā, Śravaṇa, Bharanī, Ārdrā, and Rohiṇi.
76. Rākṣasa stars are Jyesthā, Śatabhiṣā, Mūlā, Dhaniṣṭhā, Āślāṣā, Kṛttikā, Citrā, Maghā and Viśākhā,
77. Devatā-stars are-Aśwanī, Revatī, Puṣya, Swāti, Hastā, Punarvasu, Anurādhā, Mṛgaśīrā and Śravaṇa.
78. Beginning on Pādyanī, Ṣaṣṭhī and Ekādaśī is good ; Astramantra-visarjana is to be done on Caturthī, Navamī and Caturdaśī.
Astrāharaṇa is to be done on Dvitiyā, Saptamī and Dwādaśī, It is better to do Astrāharaṇa on Tṛtiyā, Aṣṭami and Trayodaśī.
79. Beginning on Tuesday, Visarjana on Saturday, Saṁharaṇa on Thursday or Friday is better.
80. Beginning on Sthira-Rāśi, Visarjana on Cara-Rāśi
Saṁharaṇa on Ubhaya Rāśi is always good.
81. On Kṛṣṇa pakṣa the Astramantra is to be exhaled through right nostril and on Śuklapakṣa, it is to be inhaled through left nostril.
82. Being assuming himself as Sun he can do in both Kṛṣṇa and Śukla pakṣas. Being faced towards west the practice of mantra shall be done.
- 83 & 84. Homa shall be done by the pieces of the trees suggested for their stars (22nd Paṭala) in Sādhya rite in the number of mantric letters and thereby one may kill his enemy From Kṛṣṇapakṣa Aṣṭami to Caturdaśī.

85. Homa shall be done for seven days 7,000 Āhutis separately by Dha.tura, Kāraskara, Bibhitaka Samits, mixed with Raji oil to send the enemy to hell.
86. It may be done even by mustard-oil.
87. Being in wet-clothes by this mantra the enemy will be controlled while Sādhaka becomes attractive like fire of final dissolution.
88. Upon Tāla-leaf enemy's name is to be written, then covering by Āgneyāstra and putting in the midst of Kuṇḍa.
89. Being annoyed Homa is to be done by pepper by which enemy will be fevered, then ashes shall be put into water by which the enemy will be arrested.
90. Apāmārga-seeds shall be floured then mixed with honey, then it shall be cooked in the heated salt water.
91. In a doll of (Rkṣa-tree wood) the water it shall be put a little little in heart, face and in the nostril by Kāraskara—spoon while reciting.
92. Āgneya mantra which may result in fever of enemy. Same doll put in over-heated-water will kill the enemy.
93. The doll rubbed with the oil, shall be heated in the fire while reciting the mantra in opposite way.
94. Which may result in enemy's fever and by Homa he will die. In the sea-water mixed with hingu and
95. Poisonous-Jeeraka, heated; a doll made of enemy's star-wood, faced downwards shall be put and
96. it's head beaten by poisonous-staff while reciting Agneya-mantra—will kill the enemy very soon.
97. To make the enemy himself interested in death, he shall be & assumed as his legs were bitten by the serpent and poisoned,
98. being clothless and in oil-rubbed body, and burnt by the sun's-rays, facing downwards. Then Tarpaṇa is to be done by over heated water facing towards the sun,

99. Homa may be done by cotton-seeds or leaves of lemon mixed in ghee and thereby one can kill his enemies.
100. At the same time (of Homa) Durgā shall be meditated as holding fiery spear.
101. The leaves of the poisonous trees mixed with-buffalo-ghee may be used in Homa and thereby defeat the enemies very soon.
102. Devī is to be meditated in pre-told way and Homa by the pepper-products mixed with sheep-blood shall be done for three days.
103. That will kill the enemy definitely. Durgā is to be meditated as holding fire-spear and illumining.
104. And by Dhattūra-seeds 300 mixed with mustard-oil, Homa may be done which results in the death of enemy. It may be done by pepper with mustard seeds.
105. Durgā is to be meditated as holding spear and sword and being black like anjana. She shall be pacified by the Homa by Samits made of star-trees mixed with oil. It will kill the enemy
106. within a month. If She is meditated as sitting upon lion and chasing the running
107. enemy and vomitting the arrows of fire faced. She shall be offered Tarpaṇa by hot water while looking at the Sun and thereby one can kill his enemy.
108. Atidurgā is to be meditated as holding-iron-Muṣṭi. Gadā and illumining like lightnings and Homa is to be done by
109. Rice mixed with buffallo-ghee or Nimba or Bibhitaka Samits which may stop the enemy there only.
110. Gāṇidurgā is to be meditated as holding Pāśa and Aṅkuṣa and being red in colour, then Homa by salt and sweets in the, fire made of Sādhya-wood.....
11. For seven days in the night which will attract the kings—She is to be meditated (Viśwa Durgā) as holding Pāśa and Aṅkuṣa being red in colour.

112. One who does Homa by blossoms (of fruit-trees) mixed with Sandal water, in the night may attract the whole world.
113. Devī Sindhudurgā is to be meditated as the moon of autumn, and full of nectar holding Pāśa and Aṅkuśa, then
114. Homa is to be done by bamboo samits mixed with sweets to attain rain. She is to be meditated as holding skull, trident, Pāśa,
115. and Aṅkuśa, being in Japa-colour by name Agnidurgā, and Homa is to be done by salt-doll mixed with three sweets.
116. The Mantri will attain all goal definitely by this rite. Atidurgā is begunned with
117. Ati and ended in Śadantā Gāṇadurgā is ended with Durvarṇā. Viśwadurgā is begunned with Viśwa ended with 'त्' letter.
118. Sindhudurgā is begunned with 'अ' etc letter. Agnidurgā is ended with 'त्ति' aiming at the perfection of fire.
119. In the front courtyard-sthanḍila is to be drawn and Goddess shall be worshipped upon that daily in the pre-told manner.
120. In the night Bali shall be given by rice which can give all perfections and avoid Kṛtya-diseases and fearance etc-definitely.
121. Fire shall be worshipped by sandal flowers etc. and in front of it Mantri shall do japa being attentive.
122. This Japa is suggested for all types of perfections-definitely. Being faced towards east Homa shall be done by salt mixed with sweets—
123. For the number of letters and enemy can be attracted. Then paddy is to be spinkled by mantric water and cleaned.
124. Then, Japa, the paddy in Pancagavya and caru shall be done in cultured fire and worship shall
125. Be done and Homa shall be done in pre-told way by caru (roasted rice) with ghee for 1008 Āhuti.

126. The wise shall eat while putting the same in the vessel and rest shall be put under the ground some-where in the courtyard.
127. It can cure Kṛtya's-fevers and the bad results of saturn and planets. The other's Kṛtya will eat others only.
128. A person will become rich by paddy, Havis made by milky-
129. tree, and ghee, with three sweets for 10,000 Āhutiś each. When Sun is on Meṣa-Rāśi a scholar of mantras
130. May select a good day and may take some sands from the river-bank and may clean it.
131. It shall be kept in Pancagavya and it is to be fried by a spoon made of Brahma-tree with the recitation of Mūlamantra.
132. But while putting the sands one shall avoid the times when Sun is on Leo, Meṣa and Dhanus, Rāśiś, the Kṛṣṇapakṣa Aṣṭami,
133. The following stars—Viśākhā, Kṛttikā, Mūlā, Hastā, Uttarā, Maghā, Rohiṇī and Śravaṇā and Saturdays and Thursdays.
134. These sands are good for the protection of houses, villages and even the countries. These shall be kept measuring.
135. A Prastha, an Ādhaka or Ghṛta begunned with middle etc. holes. The weapons of Devi.
136. Upto skull also to be worshipped. These are -Cakra, conch, sword, Khetā, Bāṇa, cāpa, trident, skull—Those worship with their mantras and then Bali-dāna.
137. Then Balidāna for stars, planets and Rāśiś then Lokapālaś. Where the protection is done there the prosperities increase.
138. By this all types of diseases and bad results of planets, serpents and everything vanishes definitely.
139. The sands shall be taken measuring 16 kuḍavas and it is to be kept in the vessel of Pancagavya made of Brahma-tree.
140. Wherever it is kept, the prosperity increases day by day by timely rain etc.
141. All seasonal calamities vanish. Thus caru and Pancagavya shall be prepared and it is to be kept by its ritual rules.

142. To prepare Pancagavya-urine of cow measuring a prastha, and $\frac{1}{2}$ of it cow-dung, ghee and milk in 1 : 7 ratio and curds and w-wine in 3 : 1 ratio,
143. ghee and cow-urine in 1 : 1 ratio or all materials proportionately equal. The cows and which we are taking these matters shall be Kapila in colour, not white, not snowy colour, red and light. Suppose if it is not available it may be done by any cows.
144. North-south, East-west, 8×8 lines 49 squares. Then corner squares shall be left. It is to be drawn on a wooden plate of Brahma-tree. In rest squares Agni Devatā begunned with Śakti is to be written.
145. Worship is to be done begunned with the middle. Homa is to be done in pre-told way and Balidāna is also to be done in pre-told way, its result is also explained.
146. Yantra :—In the middle Māyā-Bīja (ह्रीं) in eight squares, eight pieces of Agneyāstra is to be written and it is to be surrounded by Varṇas. Then covered Bhū-(a square)—the yantra can avoid all distresses and can increase, protect, span of a life and fame.



147. One who is the master of Agneyāstra (in practice) can control three worlds.

SĀRADĀTILAKAM

XXII PAṬALA

1. Hereafter I narrate Dināstra and Kṛtyāstra which may kill and control the enemies. Atidurgā mantra is called Dināstra.
2. In the opposite way recitation of Atidurgā mantra is called Kṛtyāstra. Śaḍaṅga of Dināstra is by opposite way.
3. A scholar shall meditate the picture of enemy as poisoned and faced downwards on the sun and swallowed by raised Kuṇḍali from Mūlādhāra cakra.
4. Then it is to be assumed that he is kept on Mūlādhāra in the flaming fire which may result in the death of the enemy within three days being highly fevered.
5. The enemy may be assumed as on Swādhiṣṭhāna Cakra and beaten by Dināstra and burnt by the flamed fire by five types of Vāyu (Prāṇa etc.)
6. This kind of meditation may kill the enemy very soon. It is possible even by the meditation as the enemy in Maṇipūra Cakra being burnt at the same time Japa of Dināstra is to be done.
7. By this enemy will be burnt by mantric fire and will be tied by Pāśa and taken away by the servants of the God of death — Yama.
8. The enemy assumed as in the Viśuddha Cakra (throat) and disturbed by Dināstra, being faced downwards — will result in.
9. the death of enemy within three days. The enemy burnt by the fire of knowledge in Ajñā Cakra will result in —
10. The death of the enemy being an orphan without having kiths and kins. —
An Upāsaka being stood in the water, (submerged upto navel)
11. shall assume enemy upon sun being burnt completely, Japa is to be done for 108 times which may result the death of enemy within seven days.

12. The mantra is to be done Japa for a week begun in the Tuesday that also from dawn to dusk (from sun-rise to sun-set).
13. The enemy will be troubled by sannipāta-fever and will die. Upāsaka shall stand in the temple of Durgā-devī, fasting for
14. three days and shall assume as the enemy is tortured by Dināstra and Japa shall be done by which he will die due to fever.
15. One shall touch Goddess Devī and recite this Dināstra, being fasting for three days while assuming his enemy as tortured by spear.
16. Which may result in the death of enemy due to fever. The enemy may be assumed as on sun and bitten by the serpents of its car—
17. being burnt by poisonous fire and Tarpaṇa shall be given by hot water. Which results in the death of enemy.
18. The enemy assumed as being burnt by the flame of the sun (while reciting the mantra) results in the death of the enemy.
19. The enemy assumed as on the eclipsed sun and being tortured & by mantric-arrows ; while Japa is to be done for 10000 times,
20. which may kill the enemy very soon. Goddess Durgā is to be meditated as the fire of final dissolution, second Kālarātri, bearing,
21. Śūla and Pāśa terrible, beset upon the lion, upon the sun fire having three red-eyes—
22. burning the enemy by the fire-sparks, having clear-cut fangs, terribly—dancing.
23. Who is fearing the enemy and lightening surrounded by her dental-light.
24. Who is killing the enemy by her Śūla shall be done of her Mūlamantra for three days which may result in the death of enemy.
25. Another kind of killing the enemy is to meditate (being done the Astra mantra-nyāsa), upon Durgā as illumining like the fire of final dissolution, wearing red-clothes, annoyed, having three red-eyes.

26. beseated upon lion chasing the running enemy cutting the head of the enemy by her sword and shining in the midst of sky.
27. Thus the assumption fasting for three days will result in the death of enemy.
28. Those rites shall be done in the nights and not in day-time. In front of the temple which is faced towards east and having
29. Iśwara-linga, a buffallo shall be kept and upon its head Trikoṇa kuṇḍa is to be prepared. In the Kuṇḍa fire is to be filled-well and in the five Upāsakās shall—
30. 1000 (Vāraskara) Samits—Āhutiś shall be sacrificed with
& mantric letters with Sādhya's name, mixed in the blood of
31. sheep—assuming Devi on Savitṛmaṇḍala, as the fire of final dissolution, having 32 hands—
32. having the weapons, dancing upon the lion, having fearing fangs terrible face etc.
33. being merged in blood and flesh and turning the red eyes being very cruel. This kind of meditation will kill the enemy by severe fever.
34. Another kind of these rites is to give Tarpaṇa in the face of a serpent which is hanged.
35. While meditating Devī as in Sūrya maṇḍala and equivalent to 1000 suns, having 1000 hands and legs, 1000 eyes and heads.
36. Being tired by 1000 serpents and who is troubling all the three words. Tarpaṇa in the face of the serpents is to be given by rice.
37. Thus the enemy may die. She is equivalent to mid-day sun and dancing like God Narasiṃha.
38. Beseated upon lion, cruel-looking and killing the enemies by
& her spears; meditated primarily and being Upāsaka has to give
39. Tarpaṇa by hot water in the face of serpents which results in the death of enemy definitely.
40. Another rite—is to prepare a doll of enemy by Raṣa-wood and it is to be thrown in the hot and poisoned water.

41. Then Devī-Durgā is to be meditated as equivalent to the sun, moon and fire, bearing sword and spear, being vomiting the sparks of fire from all the red-eyes.
42. Beseated upon lion, decorated with the serpents, terrible looking for all the three worlds, bearing the sword—shall be meditated and done Japa for 10,000 times, reciting the Mūlamantra.
- 43-45. In the Durgā-temple, Trikoṇa-kuṇḍa is to be prepared, then, a doll is to be prepared like the Mahiṣāsura, it is to be rubbed by the blood of a sheep, and then pieces of that doll is to be sacrificed into fire in the night and Durgā is to be assumed as dancing upon the body of Mahiṣāsura.
46. Who is torturing the saturn Mahiṣāsura by the trident and having terrible appearance who is frightening the soldiers of Asuras by just laughing at them.
47. Who is like the fire of final dissolution, and having three busy eyes, who is very cruel-looking due to cruel fangs.
48. Who is surrounded by the maidens, bearing swords and spears. This kind of meditation and sacrifice will result in the death of enemy.
49. Thus Dināstra have been explained which can mitigate and decrease the powers of the enemies. (Hereafter Kṛtyāstra will be explained). An Upāsaka shall perform Kṛtyāstras according to Āgamic-rules.
50. Devi is to be meditated (while doing Japa) as arisen from the (Mūla) Ādhārācakra—in the form of Kuṇḍali like serpent and went through the Brahmarandhra to sky.
51. Who is taking the enemy in her face and who is like the burning fire of Kāla. This rite will take off the enemy within
52. seven weeks. On Tuesdays a Kuṇḍava—Sesamum shall be done.
53. Japa (Kuṇḍava is a unit of measurement) and Homa is to be done by that Havis (mixed with castor-oil in the funeral fire which may result in the death of enemy being beaten by the flames of Kṛtyāstra-fire.

- 54-56. On the Caturdaśi-midnight the funeral-bones mixed with the Bhallāta-oil shall be sacrificed in the funeral fire. By this rite the enemy will die very soon. A doll of enemy may be prepared by the husk and human bones and it is to be rubbed by Bhallāta-oil and Prāṇapraṭiṣṭhā shall be done in it, then Homa by its pieces in the night mixed with sheep-blood and thereby kill the enemy within a week.
57. One shall touch the sands taken from burial for 10,00,000 times and shall be kept on the banks of the rivers being boiled in the Kṛtyāstra-water.
- 58-62. That water can kill all enemies if anybody drinks it. To kill the enemy within three fortnights one shall do Japa touching the burial ashes, it is to be mixed with buffalo ghee, and balls of it shall be prepared in the number of the letters of mantra then, Homa is to be done being confident in the burial fire.
- To send back the enemies in the battlefield, the burial-ashes shall be put in Pancagavya and it is to be fried in the buffalo-ghee; at that time Devi is to be assumed as Kālā-fire; the cooking is in poisonous fire in the Durgā-temple then, Homa shall be done for 10,000 Āhutiṣ. Then the ashes of Homa is to be put in the enemies army, by which they run-away leaving the weapons.
63. It is put in houses or in the villages can avoid all types of troubles very soon.
64. Japa is to be done, being facing towards Āgneya etc. except on all seven days (week) in Gulika-time a bad-time decided by astrologers in Durgā-temple.
65. Those sands shall be fried in pre-told way in the buffalo Panca-gavya then, once again Japa, then it can be spread in houses, villages or towns, which can spoil by mantric-fire.
66. On Tuesday at the time of Gulika one shall have Brahma-dandi Markaṭikā and Vajradaṇḍa (three kinds of wooden sticks) and do Japa and on Caturdaśi one shall dig while doing japa of the mantra in the house of enemy which may result in the destruction of enemy with his kith and kins; He may put under the ground any one of above said wooden-sticks also.

70. A doll of enemy having six-dots (white) may be put under-ground with rice. However Japa is to be done on Kṛṣṇa-pakṣa Aṣṭami in the mid-night.
71. The doll is to be put under-ground of burial with reciting the enemy's name by which the enemy's family destroys with its members very soon.
72. The pieces of a pot in the number of the letters of Kṛtyāstra- & Mūlamantra shall be done Japa; then Prāṇapraṭiṣṭhāpana
73. (personification) then on Kṛṣṇa-pakṣa-caturdaśi in the burial, Homa is to be done by poisonous samits mixed with the blood of sheep. 't will result in the death of enemy due to severe fever by Kṛtyāstra.
74. Fire's flames—A Serpent is to be kept in a pot, filled with the blood of a sheep then—
75. It is to be covered by a skull and red-cloth. Then it is to be worshipped by red-flowers etc., then touching it Japa for 10,000 times.
76. On Tuesday, in the midnight Homa is to be done in Kāraskara (wood) fire which results in the death of his enemy.
77. A pot, made of Sādhya's star-tree and, filled with buffalo's Pancagavya and a cat is to be kept in it.
78. Japa and worship etc. in pre-told way. Homa is to be done in Kāraskara—
79. Fire for 10,000 Āhutis by Bhallāta-oil then, again Japa, keeping the pot upon his head and Homa is to be done by which enemy dies within three days.
80. A calf of a buffalo shall be fasting for a day and a Prastha-ghee is to be given to drink being : done Japa.
81. Whole of it shall be covered by Darbha then, Prāṇapraṭiṣṭhā, then Homa, in Kāraskara-fire, mixed with Bhallāta-oil.
82. For 10,000 Āhutis, being attentive. By this enemy will die within a day.
83. In a Trikoṇa-kunḍa, fire shall be worshipped by sandal flowers etc. and then Homa is by Raji. Bhallāta, and sesamum-oils respectively for 7 days.

84. Then on a pregnant-buffalo (at the time of delivery) shall be done Prānapratisthā and
85. Worshipped by sandal and flowers being touched by Kūrca (Darbha) Japa shall be done; Kūrca shall touch it from head to uterus.
86. Then, it is to be drawn and Homa in the fire. Thus done Kṛtyā can kill anybody, eventhough,
87. he is protected by Lord Iswara otherwise this Kṛtyā-flame will enter the Kuṇḍa being taking the life of Yajamāna.
88. One who does such Kṛtyas shall do Japa of Mṛtyuñjaya for his protection.
89. Hereafter Lavaṇa mantra's (rules of rite) will be explained. Rg etc. Vedas also have originated from salt—water. (Because the Vedas had been protected at the time of final dissolution) and therefore.
90. Vedas are very strong and terrible. You are firm-hearted. Pṛthvi (Goddess Earth) is mother of Lavaṇa mantra, and father is Varuṇa. If anybody does.
91. Homa of salt the enemy will not get either sleep or peace. Lavaṇa mantra is—लवणं दहति पचति पाचयति लवणं छिन्दति मिन्दति ।
92. अमुकस्य दह गात्राणि, दह मांस, दह त्वचम् दह त्वगस्थिमज्जानि अस्थिभ्यो मज्जिकां दह ॥
93. यदि वसति योजनशते नदीनां वा शतान्तरे ।
नगरे लोह प्राकारे कृष्णसर्पशतार्गले ॥
94. तं दग्ध्वा नय मे शीघ्रमग्रे लोणस्यतेजसा ।
तत्रैवं वशमायातु लवणमन्त्रपराक्रमः ॥
95. याते रात्रिः शल्यं विद्धस्य शूलाग्नारोपितस्य च ।
या ते रात्रिर्महारात्रिः सा ते रात्रिर्महानिशा ॥
96. Pañcāṅga nyāsa is by—
लवणाभ्यसि.....हृदयायनमः
लवणोहूयमानेतु.....शिरसे स्वाहा ।
दह त्वगस्थि मज्जानि.....शिखायै वषट् ।
तं दग्ध्वा नय मे..... कवचाय हुं ।
याते रात्रिः शल्य.....अस्त्राय फट् ॥

97. Ṛṣi is Aṅgirā, metre is Anuṣṭup. Devatās are Fire, night, Durgā and Bhadrakālī.
98. Ṣaḍaṅga nyāsa shall be done by Ciṭimantrākṣaras (letters of Ciṭimantra).
99. They are by 5—3—5—4—5 and two letters respectively.
100. Ciṭimantra is—‘ॐ चिटि चिटि चण्डालि महा चण्डालि अमुक मे वशमानय-
स्वाहा ’’
101. having 24 letters can give all goals and wishes of life.
102. I meditate upon God Fire who is looking very nice due to new kumkum, and having three eyes, in his hands he holds Śiva, and Śakti, Vara and Abhaya gestures and besecated upon red lotus.
103. *Dhyāna*—I salute Yāmavati who is black She has the face like moon. She is decorated by different kinds of necklaces upon her breasts. She holds skull, pāśa, Aṅkuśa and Śūla-weapons, and wearing blue clothes.
104. *Dhyāna*—Devī has Vara and Abhaya gestures, She is black and She holds black conch, spear, sword etc. weapons She has young moon upon her forehead, but terrible looking three eyes and winning all enemies.
105. *Dhyāna*—Goddess Bhadrakālī may protect and prosper me, She holds Tarika skull, Damaru and Trident and moon is on her forehead. Her hair has golden colour and risen upwards. She has terrible teeth but white.
106. The five verses shall be done Japa for 10,000 times and 1/10th of it shall be done Homa by the Havis mixed with ghee in the worshipped (cultured) fire.
107. Thus one who does Purascarāṇa will become a master in all ritual-matters. For Vāśya and attractive purposes Agni and Yāmavati shall be worshipped.
108. For killing purposes (Kṛtya) Durgā shall be meditated and worshipped. Upāsaka shall stand in water merged up to knees and Japa shall be done in the night.

109. By this anybody wished will become servant to him. A scholar shall do Japa being stood in the water upto navel—for 1008 times and thereby,
110. The Sādhya will become under his control. It is done Japa being stood in water up to neck
111. results in the attraction of kings within a weak—upon a palm-leaf the mantra written covered by Sādhya's name—
112. It is to be kept in the water mixed with milk and is to be tried in night. By this Sādhya will be under his control definitely.
113. In the same way written on palm-leaf may be put under the ground in the temple of Bhadrakālī. This is suggested to attract all creatures.
114. Written on copper-plate and heated in the fire of Khadira-wood may result in attraction within a month.
115. One may prepare a Trikoṇakuṇḍa having salient features according to Āgamic works and do Homa in its cultured fire.
116. Sprinkled by cow-milk, a little salt shall be cleaned, well-dried and floured done Homa can attract anybody within a weak.
117. In the same way Homa shall be done by curd, honey and ghee (with salt) and it can attract even Gods, then what about kings.
118. One Prastha-salt shall be taken and divided into five parts separately and Homa is to be done by each part for a day upto five days with all attention
- 119&120 The person will be attracted in whose name the rite is performed. Upāsaka shall take cleaned-salt and do Homa mixed with sweats. By 49 Āhutiḥ, the wished person comes under control Daily done cleaned-salt-Homa will attract the enemies.
121. Well-floured salt mixed with three sweets, done Homa can attract ladies, gents and even kings.
122. Japa of the Mūlamantra shall be done from Kṛiṣṇa pakṣa Tṛtīyā to Aṣṭamī then, five dolls shall be prepared in a good shape—by.

123. Sādhya—tree —one, four —one, pot-making-clay one and boiled rice-on.
124. Salt, done in Sea-water, floured and cleaned shall be taken in a Kuḍava-measure and shall be sprinkied by milk, curd and ghee in the order.
125. Then mixing jaggery, ghee and honey beautiful looking dolls shall be prepared.
126. In a Yantra Prāṇapraṭiṣṭhā shall be done upon the assumed heart and worship is by blossoms of flowers.
127. Then on Kṛṣṇa pakṣa-Aṣṭamī after the first yāma (3 hours) Mātṛkā nyāsa is to be done and then mantra nyāsa.
128. 24 Ciṭimantra-Ōmkaras shall be done nyāsa upon these parts of body.
129. Upon head, fore-head, eyes, ears, nose, face, cheeks, neck, heart, breasts, stomach, navel, hips—
130. Penis, hands, then resting letters upon, thighs, knees, in between parts of thighs and knees two-legs—
131. Thus done nyāsa upon all parts of body, decorated by red-garlands, wearing-red-clothes, cleaned, doll done having cruel looking,
132. made of flour shall be put in Kuṇḍa facing down-wards, under the seat (Āsana) doll made of clay, in the same way—
133. near the legs doll made of boiled-rice (or excretion of bees) (bee-lae) upwards of the Kuṇḍa the doll made of salt is to be kept then Japa touching the doll is to be done.
134. Then the five verses of Mūlamantṛa is to be recited for 1008 times. In conclusion Ciṭimantra's letters shall be done nyāsa upon the body.
135. On — thumb, coalitions, legs, knees, thighs, hips and excretion, penis, navel, stomach and heart lotus.
136. Breasts, neck, cheeks, face, nostril, ears, eyes, forehead and head.

137. Fire, taken and risen by the wood of Sādhya's star-trees, worshipping the Goddess in the silver-plate.
138. Arghya shall be given by the flowers-water of Kuśita and Raji and then Namaskāra by following mantras being attentive.
139. The Namaskāra mantras are—
त्वममाननममित्रन्धतया सह ॥
140. जातवेदो..... शत्रुघ्न ॥
141. ॐ ईशे कामदाभव ॥
142. तमोमयि महादेवि देवि मे ॥
143. ॐ दुर्गे सर्गादि..... भयंकरि ॥
144. नमस्ते दह... . भवानधे ॥
145. भद्रकामिशोषय तापय ॥
146. शलासि.....रक्षास्मा न क्षतास्मि के ॥
147. Then the doll shall be cut into seven pieces and recitation of five verses and Homa shall be done while remembering the Sādhya.
148. First right leg, 2nd—its right hand, 3rd—head, then left hand
149. Fifth middle part—6th lower part last by left leg—this is the dividing method for Homa.
150. Thus (or) $7 \times 7 = 49$ parts may be done and Homa and worship then saluting the fire by Daṇḍa method.
151. Then satisfying his teacher (Guru) by money and materials. Thus by this rite (Upāsaka can attract Devatās and Asuras) (Saturns).
152. Then there is no need of telling its capacity to attract people, kings, ministers, men and women.
153. For Kṛtya (killing) purpose pre-told four dolls were to be put under the ground in pre-told way. The other (5th) one shall be done in following way.
154. A doll made of Varāha, Pārāvata, Sesamum, Śunṭhi, Hingu, Bhallata lemon, mustard, and dusts of Sādhya's left leg.
155. Well powdered with buffalo's urine and mixed with pre-told salt... shall be taken and Prāṇapratīṣṭhā shall be done.
156. Japa and worship shall be done in pre suggested way. Then in Trikoṇa Kuṇḍa, in the night, in the fire highly flaming.
157. Worshipping Durgā or Bhadrakālī holding a sharp-sword in right hand.

158. Beginned with left leg-enġing with right-leg, being in fast and attentive shall cut the parts of the body and shall do Homa.

159. From Kṛṣṇa-pakṣa-Aṣṭami to Kṛṣṇa-pakṣa-Caturdaśi the Homa is to be done in the same way.

160-163. The rite done for 3 weeks will kill the enemy. The plants

suggested for the stars (27) are —

- (1) Kāraskara — (Kucilā) Aświnī
- (2) Dhātri (Myrobalan) Bharāṇi
- (3) Udumbara — Kṛttikā
- (4) Jambu—Rohiṇi
- (5) Khandira — Khaṇḍira Mṛgaśirā
- (6) Kṛṣṇasura — Khadira Ārdrā
- (7) Vamṣa
- (8) Pippala
- (9) Nāga—Ambaṣṭha
- (10) Rohiṇī—Banian
- (11) Palāśa—Arjane
- (12) Plakṣa Vikankata
- (13) Ambaṣṭha
- (14) Bilva
- (15) Arjana
- (16) Vikankata
- (17) Bakula
- (18) Sarala
- (19) Sarja — Palm-tree
- (20) Vañjula — Aśoka
- (21) Panasa
- (22) Arka
- (23) Śami
- (24) Kadamba
- (25) Nimba
- (26) Aruha — mango
- (27) Madhūkā.

Atmārakṣa etc. shall be done in pre-told way,

164. The fact is there is no equivalent to this mantra to achieve the desires of anybody.

ŚĀRADĀTĪLAKAM

XXIII PAṬALA

1. The Tryambaka mantra will be explained hereafter. Its power is to increase the span of life and therefore Yama is not able to look at the person who is doing this Japa.
2. The Ṛṣi is Vaśiṣṭha and metre is Anuṣṭup. Devatā is Lord Tryambaka the husband of Pārvati Devī.
- 3&4. Ṣaḍaṅga is by divided letters of mantra i.e. by 3—4—8—9—5 and three letters.
- 5&8. Then in east-west south-north direction nyāsa shall be done, on chest, neck, face, navel, heart, back, stomach, penis, excretion, knees, thighs, then two circles, breasts and sides and legs, hands, nose and head—the mantra-letters, shall be done nyāsa. The 11 words nyāsa shall be done, i.e. on head, eyebrows, eyes, face, cheeks, heart, stomach, penis, knees and thighs.
9. *Dhyāna* :—I adore Lord Tryambaka he has three eyes, he is leaping his head by nectar filled pots in his both hands. He is holding Mṛga and Akṣamālā in his hands. He has a nectar pot upon his knees, he is sitting in Kailāsa and beset upon white-lotus, young moon is on his head.
10. This mantra shall be done japa for a lakh times and Homa is by 10 materials for 10,000 Āhutis with ghee.
11. The materials are—Bilva, Palāśa, Khadira, Banian and mustard, sesamum, milk-products, milk curds and Dūrvā.
12. Upon Pañcākṣara-Piṭham Lord Īśvara shall be worshipped in the following way.
13. First Āvaraṇa Devatās are Aṅga-Devatās. Second Āvaraṇa Devatās,
14. are-8-Rāmā, Rākā, Prabhā, Jyotsnā, Pūrṇā, Uṣā, Pūraṇi and Sudhā.
15. In third Āvaraṇa these eight Devatās in the order Viśwā, Vidyā, Sitā, Prahwā, Sūrā, Sandhyā, Śivā, Niśā.

16. In fourth Āvaraṇa—eight Śaktis shall be worshipped they are Āryā, Prajñā, Prabhā, Medhā, Śānti, Kānti, Dhṛti Mati.
17. In fifth Āvaraṇa—Dharā, Māyā Avanī, Padmā, Śāntā, Amoghā, Jayā and Amadā.
18. In 6th Āvaraṇa—Lokapālas thus the Mahāmantra will become eligible for practice.
19. For prosperity Homa is by Bilva Samits for 10000 Āhutis. For Brahma-Tejas it is by Brahma-tree-Samits.
20. For shining and nutrition it is by Khadira-samits. For money and food-grains it is by Banian-Samits.
21. For relaxing of all sins it is by sesamum.
22. To win the enemies it is by mustard seeds. Only by this rite the enemy will face untimely death.
23. For protection, wealth, fame and shining Pāyasa-Homa. To destroy the Kṛtya's affects it is by rice cooked in cow-milk.
24. The same Homa may give peace and prosperity also. By curds-Homa one can win in debate.
25. Daily Homa of Dūrvā-grass for 108 Āhutis shall be done, which results in destruction of all sins and longest span of life.
26. On birthday Homa done by Pāyasa mixed with ghee for wealth welfare, health and fame shall be done.
27. Mantri may do Homa by Dūrvā grass mixed with cow-milk and ghee for 2000 Āhutis on birthday.
28. It results in longer span of life and destruction of all sins three Kāśmari Samits, milk-rice 300 Āhutis separately.
29. In the end sweet meals shall be offered to Brāhmins. And shall satisfy with all regards and rewards.
30. He will attain welfare with longer span of life and wealth. Homa done on each Parva (Pūrṇimā and Amāvāsyā) by milk-rice with ghee results in.
31. Kingship within six months definitely. For bride and bridegroom floura shall be done by cleaned fried rice.
32. To attract Brāhmins it is by milky-trees Japa facing towards sun shall be done after bathing and thereby.

33. One will be away from mental and physical diseases and will live a longer span of life and even everything.
34. Can be achieved by this mantra. *Śatākṣara mantra* : is mixing up the Gāyatri (24 letters), Triṣṭup (44) and Anuṣṭup (32) mantras. R̥ṣi etc. are the same but the Devatās is Tejas.
- 35&36. By 13—11 -22—22—15 and 17 letter, Śaḍaṅga shall be done—Varṇa nyāsa etc. shall be done in pre-told way.
37. *Dhyāna* : We salute that Mahas, who is the Truth, unending in measure (immeasurable) first of Vedas, origin of world pervaded in the form of movable and immovables, meditated by saints. He is sun, moon and fire having 100 letters—body—he is the refuge of permanent happiness and he is full of qualities.
38. Japa for a lakh and Homa by 10,000 Āhutis of Pāyasa mixed with ghee.
39. In the following way Lord Mahas shall be worshipped upon Saura-pīṭham first Āvarṇa is by Śaḍaṅga devatās.
40. Second, third and fourth Āvarṇa pūjā shall be done by Gāyatri śaktis. Fifth Āvarṇa pūjā is to worship Triṣṭup Śakti.
41. Seventh, eighth, and ninth Āvarṇas by Anuṣṭup-śaktis and ninth Āvarṇa is by Lokapālas.
42. Thus attaining the perfection the Upāsaka will become sun-like, Homa shall be done by the Soma-creepers mixed with milk.
43. He will attain longer span of life being avoided by mental and physical diseases. Even by Dūrvā mixed with ghee will also attain same result.
44. Homa done by red lotuses mixed with three sweets results in higher-wealth within six months.
45. For all kinds of wealth Homa by red-lotuses mixed with three sweets and for wealth Homa by blossoms of Śrī, also is to be done.
46. Daily 1000 Āhutis of sesamum for a month and to twelve Brāhmans meals shall be offered with sweets.

47. Thus one can be away from all diseases and sins and he wins all types of fevers and lives for a longer span of life.
48. While taking bath Upāsaka may do recitation of mantra for 100 times daily and shall look at sun and thereby can live for 100 years.
49. To attain Mokṣa Śatākṣara mantra shall be recited with covering of ॐ and Vyāhṛti (ॐ वृत्तः) for 108 times.
50. For relax of all sins the mantra may be recited with the beginning of Gāyatrī. For the destruction of all enemies it is to be started with Triṣṭhup.
51. For—longer span of life and health it is to be begun with Anuṣṭup. Thus Śatākṣara may fulfil all goals of life.
52. Hereafter Vāruṇī mantra will be explained. This comes in Ṛgveda by the earlier saints.
53. Ṛṣi is Vasiṣṭha, metre is Triṣṭhup. Devatā is Varuṇa, Ṣaḍaṅga is by its letters.
54. i.e. by 8—7—6—8—7 and 6 letters.
55. The letters of the mantra shall be done nyāsa on joints of legs, excretion, penis, adhara, navel, stomach, back, heart, breast,
56. neck, joints of shoulders, face cheeks, nose, eyes, ears, eyebrows head forehead and all parts of the body according to rules.
57. *Dhyāna* :— One shall meditate upon Lord Varuṇa being in an appearing face. He is having moon's shining, beset upon lotus, bearing Vara and Abhaya gestures, well decorated by pearl garlands.
58. One lakh Japa 1/10th of it Homa by ghee to attain perfection.
59. On the Piṭham assuming Dhama etc., Aṅgapūjā shall be done and then Vāsuki, Takṣaka.
60. Kārkotaka, Padma, Mahāpadma, Śankhapāla, and Kulika, shall be well-worshipped upon the leaves (petals).
61. The Lokapālas and their weapons. To get rid of liabilities one shall do Japa of Varuṇa mantra for 108 times daily.
62. By its Japa one can achieve imperishable wealth Upāsaka shall do Homa by white Sugar-cane-pieces mixed with ghee.

63. To be away from debts and for prosperity 1000 Japa for four days may be done. By Vetasa (cane) Samits Homa may be done for three days mixed with milk.
64. Thereby one may have rains. By this method Upāsaka may do Homa.
65. For 400 Āhutis of Pāyasa with ghee when Sun goes on Śatabhiśa star for relax of debts, health and wealth.
66. On Friday, Homa done by Pāyasa with ghee will bring wealth and destroys all problems.
67. By paddy mixed with ghee done Homa on the banks of a river for 3 or 4 days may stop the army of the enemy.
68. In the evening done Japa facing towards east-for 400 times will result in relaxation of all disturbs.
69. Tarpaṇa done by pure-water, facing toward east is for destruction of all disturbance and for all kinds of wealth and welfare.
70. There is no need of appreciating the mantra more, one can achieve anything in the world by its Japa and Homa.
71. *Prāṇa Pratiṣṭhā* mantra will be explained by which the pre-told mantras will become lively.
- 72-75 i.e. ॐ आं ह्रीं, यं रं लं वं शं षं सं हो हसः सोऽहं सोऽहं हं सः (अमुष्य...) प्राणाः इह प्राणाः (अमुष्य) जीवः इह चस्थितः (अमुष्य) सर्वेन्द्रियाणि (अमुष्य) अमुष्य वाङ्मनस्यक्षुश्रोत्रघ्राणपादप्राणा इहागत्य सुखं चिरं तिष्ठन्तु स्वाहा”
76. In the beginning of all अमुष्य words आं ह्रीं क्रौ shall be recited. This is suggested by the scholars.
77. Ṛṣis are Brahmā, Viṣṇu and Śiva. The metre is of Ṛg, Yajus and Sāma by the scholars of Chandas.
78. Devatā is śakti in the form of Caitanya (the Prāṇa life) Śadaṅganyāsa is by कं खं गं घं
- 79-81. ङ—चं छं जं झं ञं,—टं ठं डं ढं णं,—तं थं दं धं नं,—पं फं बं भं मं, यं रं लं वं शं षं सं हं (बुध्यहंकारचित्तज्ञानाहनने) letters-sets.
82. From navel upto the legs आं shall be assumed as being spread, (nyāsa) from heart to navel ह्रीं and then

83. from head to heart कौ upon heart य etc seven letters shall be assumed as in Dhātus (7).
84. In the Prāṇa two letters of हंस and shall assume that these two letters have been spread in whole body then the Goddess Jaganmayī shall be meditated.
85. I salute Devi ; she has three eyes, and sitting in the midst of red-sea and holding pāśa, aṅkuśa, cane, arrow, bow, śhūla skull and she is red.
86. One lakh Japa and 1/10th Homa by (roasted rice) mixed with ghee :
87. In a Śaṭkoṇa and on Śaktipīṭha she is to be worshipped in this way—In six angles—Brahmā, Viṣṇu, Íswara and Vāṇi, Lakṣmi and Umā
88. Then, Śaḍaṅga Pūjā upon the petals Mātṛ Devatās and outside of them Lokapālas.
89. Thus is the Pūjā by sandal and flowers. Thus the attaining the perfection brings the results of six rites.
90. Prāṇa Pratiṣṭhā shall be done in all rites by this mantra only Dūtimantras are implied by adding words मृता etc (मृते) before Prāṇapratīṣṭhā mantra.
अमुष्य in the Prāṇa pratīṣṭhā mantra.
91. The words are— मृते, वैवस्वते, जीवहे, प्रा० हे, आकृष्ये, ग्रयनि, प्रमदे, विस्फुलिगिनि, and क्षेत्रज्ञप्रतिहारि, nine is number, there Dutis are
92. Likely to have movement by अं and likely to be living by.
93. ह्रीं and will bring the life of Sādhya by कौ. A doll of Sādhya shall be prepared measuring 12 inches.
94. In the doll Prāṇa-yantra with Kīta (will be explained) shall be done nyāsa and in the night when the Sādhya sleeps Upāsaka shall assume in his heart lotus like this—
95. On petals Vāyu, Agni, Indra, Varuṇa, and Íśa, Rākṣasa, Candra and Yama ;
96. In Karnika य etc letters with हंसः in the form of bees. Where the body is tied with the thread originated in head ;

97. Thus in the self-heart lotus Devi shall be assumed as Bhṛṅgī. Bhṛṅgī sitting the heart-lotus-will come out through the nostrils and
98. From the lotus heart of Sādhya bees shall be brought one by one and it shall be put in heart, mind or on doll by Upāsaka.
99. It is to be assumed that the thread is cut by रं. The bees of the heart lotus of Sādhya shall be stopped by स्त्री
100. In all rites it is to be repeated for 11 times. In Vaśya rites यं etc letters were to be meant as these are red.
101. For enimical purpose—coffee colour for killing purpose black. to stop—yellow. In the rite of attracting the
102. Lives of Sādhya's, the attracted lives shall be assumed as these are kept in self For cruel activities, these shall be put in the doll.
103. Sādhya's life is assumed as frog and his life-as serpent. This shall be in all cruel-rites.
104. Yantra : Prāṇātma yantra is written like. In eight directions यों, रों etc eight letters upon the petals, in the middle अं and हंस: then, other letters in Bhū and Pura squares ;
105. Thus by this mantra one can be sharp in practice. He can control all Gods, then what about human kings.
106. Now Āvāhana etc. gestures will be described in the order, exhibition of which results the extreme love of Gods and Goddesses upon Upāsaka.
107. Āvāhan gesture is to show full of powers joining both hands.
108. Sthāpana-gesture is the same showing downwards, joining both hands and the thumbs being upwards.
109. Sannidhāna-gesture is the same but the thumbs being inserted.
110. Sammukhī Karaṇa-gesture is to show both the hands facing towards each other and Śakti Karaṇa gesture is to do Ṣaḍaṅga nyāsa.
111. Avagunṭhana gesture is to take a round the hands in clock-wise being the fore-finger in opened pace of hands which are facing downwards.

112. Dhenu-gesture is to have last and ring-fingers of both hands joined in multiplication symbol (X). In the same way the fore-finger and middle-fingers.
113. Amṛtikaraṇa-gesture is to join the thumbs and opening other fingers (left-free)
114. The Amṛtikaraṇa gesture is named as Mahāmudrā. This is to be shown in all yagas of Gods.
115. Akṣamālā is named after the Varṇamālā अ.....ख began with अ and ended with ख. So the Japamālā shall be prepared with the pearls in number of letters.
116. Rudrākṣamālā can fulfil the goals of Upāsaka Padmākṣamālā can kill the enemies.
117. The nuts-mālā of Kuśa-grass can avoid all sins. Putra-jīva-mālā can give the child.
118. The Japamālā made of silver fulfils the goals of life, that of gold can fulfil his wishes.
119. Japamālā made of corals may give ample money, that of crystals may give Saubhāgya (good fortune) and that of pearls gives wealth.
120. That of conch-shells does imperishable fame and name, in general all mālās can attain mokṣa the supreme goal of life.
121. Hereafter the features of six (classified) rites will be explained which can give the perfection to all Tāntric-works.
122. (1) Śānti (2) Vaśya (3) Sthambhana (4) Udveṣa (5) Uccāṭana (6) Māraṇa.
123. Śānti is to mitigate the bad results of diseases, Kṛtya & bad positions of planets :
Vaśya is to have control upon the people.
124. Sthambhana is to stop the work of all.
Vidveṣanam is to increase enmity between friends.
125. Uccāṭana is loss of their countries.
Māraṇa is to kill.
126. These rites shall be done, knowing the proper Gods of it & time. The Gods of these Six rites are Rati, Vaṇī, Rama, Jheṣṭhā, Durgā, and Kālī in the order.

127. These shall be worshipped in the beginning of rites and while doing it one shall face towards—Isānya, north-east, Naiṛṭya, Vāyavya and Āgneya directions in the order.
128. In a day for each ten Ghatikas Vasanta etc. Seasons were assumed, in the order.
129. i.e. Vasanta, Greeṣma, Varṣa, Śarat, Hemanta and Śiśira.
Hemanta — for Śānti — rites
Vasanta „ Vaśya „
130. Śiśira „ Stambhana „
Greeṣma „ Vidweśa „
Varṣā „ Uccāṭana „
and Śarat and Māraṇa rites,
131. The suggested Āsanas arc Padmā, Swastika,, Vikaṭa, Kukkuṭa, Vajra and Bhadraka.
132. The 6 gestures in the order-shall be known are Padma, Pāśa, Gadā, Musala, Ashan, and Khadga for Śānti etc. rites.
133. The Maṇḍalas (Pre-told in 1st Paṭala) arc Jala for Śānti, Agni for Vaśya, Pṛthvī for Stambhana, Vyoma (sky) for Vidweśa.
134. Air-(Vāyu) for Uccāṭana and Agni for Māraṇa—These elements shall be assumed as they are rising upwards. (Bhūtodaya will be told in 25th Paṭala).
135. In six-rites the mantra-Bijākṣara are moon-water, earth, sky, air and fire in the order. The moon letters 16 vowels and स & ष. Other letters of water and earth etc. have been explained in 2nd Paṭala.
136. The six Vinyāsas of six rites are Grathana, Vidarbhana, Samputi, Rodhana Yoga and Pallava.
137. Grathana is to insert the letters of name in the middle of Mantric letters—i.e. in Śāntis.
138. Vidarbhana is to insert the name-letters in between 2-2 letters of mantras—i.e. in Vaśya rites.
139. The Samputa is to recite the name in between two times mantra—pronunciation, i.e. in Sthambhana rites.

140. N'antra recited in beginning, middle and endings of name is Rodhana i.e. in Vidweṣana rites.
141. Yoga is to recite name in the endings of mantra—i.e. Uccāṭana and Pallava is to recite the mantra in the endings of name i.e., in Māraṇa—rites.
142. In six rites suggested colours are white, red, yellow, mixed, black, coffee colours
143. The materials to write Yantra are Candana (Sandal). Rocana, Niśā ashes of house and burial fire. The eight poisons for
144. Māraṇa—rites are falcon, fire, salt-balls, juice of Dhattūra flowers, ashes of house, three mixed (Śuṇḥi, Pippal and Marica).
145. To attain above said results one shall perform the rites after understanding the Gods times, Madras (gestures) and colours, etc. properly.



ŚĀRADĀTĪLAKAM

XXIV PAṬALA

1. The kinds of Yantras, which were hidden and in the Tantras, and by which the Upāsaka attain their goals, will be explained.
2. The Rakṣākara Yantra, good for all shall be written-like—In a lotus 'म' in the middle, क च ट त प य श ल classified consonant in the petals, in its Kesaras 2-2 vowels, and covered by हाँ ह्रीं हं etc. Dirghā—letters. (After Prāna Pratiṣṭhā and worship one may wear this Yantra.
3. Vaśikaraṇa Yantra—In the middle of Bhū and Pura Squares ह्रीं shall be written, which Sādhya—Sādhaka and Karṇa names have been written. In the angles वं and covering by Bhū square.
4. Mṛtyuñjaya Yantra—In the middle of eight petals lotus, covering by Mṛtyuñjaya mantra Sādhya name in the middle of 'क्ष' letter, in the endings of petals क etc. classified consonants and whole thing covered by two lotuses.
5. It can destroy poisonous fevers, head-aches, prosperity, shining, nutrition, and even all goals of Upāsaka.
6. Jwara Śānti-yantra—In the Agni-maṇḍala Sādhya etc. with Śaiva mantra, outside shall be covered by Agni maṇḍala, eight letters of Cintāmaṇi mantra shall be written in surroundings—Devatā of this yantra is Cintāmaṇi.
7. The eight letters are सं प्ल व सः प्ला व य सः. This only is able to curb the fever.
8. Sarpaghna Yantra is—“ॐ कुरुकुले स्वाहा” and it is to be written in two Agni maṇḍala and its middle angles.
9. Another Sarpaghna Yantra is ॐ ह्रीं मेखले स्वाहा and it shall be written on a ṣaṭkoṇa (two Agni maṇḍalas) i.e. also on Bhūrja-leaf.
10. Uccātana Yantra—Two Agni-Ṣaṭkoṇa maṇḍalas fixed in the end of a Śūla, Dhūmāvatī mantra shall be written in the

order in middle etc. angles and whole thing shall be covered by Vāyu maṇḍala and covered by Agni and Vāyu-letters.

11. Dhūmāvati mantra is —
धूं धूं धूमावत्यै स्वाहा. which can mitigate the powers of enemy.
12. The mantra written by poisons with golden-water, on burial cloth and put in the burial ground can keep away the enemy.
13. In a Ṣaṭkoṇa वैवस्वताय स्वाहा shall be written. This is Bhūtaghna yantra. (In the middle 1st letter).
14. Vidweṣaṇa-Yantra—In a square circle Sādhyā etc. names, in its angles इ. अ. ण & न with Dhūmāvati yantra—letters encircled by घूर्मुटिका etc, three Vāyumaṇḍalas; the yantra being put in the burial-ground will increase the enmity.
15. घूर्मुटिका mantra is—घूर्मुटि के
घूर्मुटिके, मर्कटिके मर्कटिके, घोरे
& विद्वेषकारिणि विद्वेषो द्वेगकारिणि
16. घोराघोरयोः अमुकामुकयोः
विद्वेषय, विद्वेषय हुं फट् ।
17. Māraṇa Yantra — (Pretarāja yantra) four clear-cut lines shall be drawn in all four Directions (explained in 17th Paṭala). In the angles four Śūlas, and having two parts, the letters of mantra begun with middle, in eight places of squares and triangles eight letters, and 12 letters in Śūlas; drawn according to the ritual rules is called. Pretarāja yantra.
18. Yamāntaka mantra is
यमराज सदोमेय यमेदोरुणयोदय ।
रदि योनिरपक्षेय यक्षेयवानिरामय ॥
19. The eight lettered mantra is—
धूमान्धकाराय स्वाहा ।
20. The twelve lettered mantra is—
ॐ ष्ठीं दंष्ट्रा विकृताननाय स्वाहा
21. The yantra written on the wooden plates of poisonous trees, human skin, or cloth and it is to be written by eight kinds of poison and put in burial ground in night results in the death

- 22 of enemy being attacked by severe fevers, within a fortnight.
23. Another Māraṇa Yantra—In 81 square yantra (explained in 10th Paṭala) in the middle Triangle Sādhyā etc. names, in four directions ह्रूं, क्षूं, श्रूं & कूं, and Bijāṭṣaras in the lines; in existing squares from sub-directions Kālī mantra shall be written in the lines. The whole yantra shall be surrounded by यम, र and य, letters.
24. Kālī Mantra is—काली मार रमालोका लीन मोक्षक्षमो नली, मामोदेत तदेमोमा रक्षतत्त्व त्वत क्षर ॥ This equivalent to the Kālarātri which is the goddess of death for enemies.
25. Youna mantra is—
यमा पाट टपा माय माटमोट टमोटमा ।
वामोभूरि रिभूमोवा टटरी स्त्वस्त्वरीटट ॥
This also kills the enemies.
26. The yantra shall be written on a cotton cloth by the feather of crow with the eight types of poisonous materials, lemon, etc.
27. It is called Varinigraha yantra. It may be kept upon Bibhitaka—tree, anthills burials, squares, (circles)
28. To dig the ground the suggested time is in the midnight and where the fire is south to the digging place It results in the death of enemy within a week.
29. He may be controlled by severe disease or he may be completely ruined. The Cakra (Yantra) drawn on a thorn or a
30. brick by monkey's poisonous bones, facing downwards, put under the ground in the night results in un-splendid matters and incidents there.
31. On 64 squares Kālī mantra begun with Iśānya and Yama mantra to cover, and surrounded by Agni and Vāyu Bijākṣara—
32. The yantra is suggested for Uccāṭana-purposes of people and therefore the yantra where it is hidden the ground results in famine, and destruction of cattle.
33. Vaśikaraṇa yantra : In the middle Tumburu-mantra (the four letters of Devi said in above mantra) and Sādhyā etc. names, in sub-directions Tumburu and Kāmabīja (ऐं) i.e. Kāmabīja in Devi Bijākṣaras. Shall be written. The yantra can avoid the bad results of planets and severe abhicāric rites.
34. The mantra of Tumburu is—
जम्भे जम्भिनि स्वाहा, मोहे मोहिनि स्वाहा
अन्धे अन्धिनि स्वाहा, रुन्धेरुन्धिनि स्वाहा

35. In the same yantra written on human skull except 'हृ', and the yantra heated in the evenings will result in the Vatikaraṇa of Sādhyā (the enemy).
36. The yantra written on, human skin or a cloth, except Kavaca mantra, covered by Agni and Vāyumaṇḍala, results in the death of enemy even if he stays at burial ground.
37. The yantra written on the Akṣa wooden plate, with the poisonous blood, and being hidden in the kitchen, results in
38. the enmity each other.
39. The yantra written as except र & य and in the middle 'ल' letter, covered by Bhū and Pura squares, hidden in bricks; will stop the activities of anybody definitely.
40. Except 'ल' letter, in the middle of the yantra Vāyubīja shall be written by poisonous blood, ink, crow-dung; On the flag's cloth with—
41. Kept in the burial ground, results in the death of their enemies. Except Vāyu-bījākṣaras the 'फट्' written in the yantra.
42. On the burial-cloth by blood of crows it is to be written and put in the ground results in the enmity between the kings.
43. The yantra made of three metals; and leaving the Astramantra and adding the letter 'ॐ'—results in cure of all kinds of diseases,
44. and Kṛtya's bad results. It may be written leaving the 'लृ' and लौ may be placed in its place—
45. Covered by 'क्ष' in the outside and even by अं and क्रौ then by 'ठ' ; the whole in the Bhū and Pura squares.
46. In the outside of it ला with अनुस्वार (लं) ; then all circles shall be covered by alphabets with visargas. अः आः, इः ईः etc.
47. In middle of two bricks written on silk, piece and buried in front of the army results in the defeat of the enemies.
48. Gāruḍa Yantra—In the middle the Bijākṣara of Lord Narasimha (16th Pāṭalas), then its outside the vowels upon Kesaras in the east, Iśānya, north, south and west. Then, in the middle, Gāruḍa mantra, in side of these, in Vāyavya. Āgneya, Nairṛya, and Iśānya other letters, covered by eight letters of क्षः क्षिः etc - is called Gāruḍa yantra.
49. क्षिप ॐ स्वाहा is the Gāruḍa mantra. Which can avoid two poisons simultaneously.
50. While meditating upon Gāruḍa one shall do japa and thereby he can cure the serpents poisons simply by looking at it.

51. *Sanjivana yantra* :—In the middle स्वं, with Sādhyā etc. names, in the kinjalkas the vowels, in sixteen petals the स्क etc. letters upto स कार & स्वं, written in Jalīyamaṇḍala (Ist paṭala) is संजीवन यन्त्र which can cure the severe diseases.
52. *Pinḍa yantra* :—In the middle the Pinḍabijākṣara, on the petals the alphabets in West, North, South and East, in the middle of Garuḍa mantra ; य, र, ल, व, in sub-directions and covered by 'क' etc. is called Pinḍayantra.
53. The Pinḍa Bijākṣara is झञ्जौ which can fulfill all goals of life.
54. The yantra done by this mantra (Bijākṣara) can protect and accelerate the span of life and health and even the wealth.
55. The yantra can avoid the fearence from theft, serpents, tigers, and saturns, it can protect the pregnancy of women, and can give sons. The yantra bearing upon head results in attractive powers.
56. In the middle and Jala maṇḍala (explained in Ist paṭala) and in 'ल' letter. Sādhyā etc. names with 'स' letter, in eight petals Haṁsa mantra and covered by Haṁsamantra, then surrounded by Bhū-square; bearing the yantra always upon head may cure severe fevers and name and fame, with wealth.
57. *Vāśikaraṇa yantra* :—In the middle of 'ई' कार Sādhyā etc. names, and Sādhyā's name in eight petals once again, covered by Bhu and Pura Squares — results in Vāśikaraṇa.
58. This yantra written on copper-leaf shall be worshipped which can attract all human-beings definitely.
59. *Astra bhaya haraṇa yantra* :—(Sanjivana) In the eight petals 'Karnikā (middle) ण in स', covered by the name of Sādhyā etc. then in eight petals ठ etc. letters, enclosed by Bhū-square ; the written yantra, and kept upon the shoulders results in avoiding the fearence came out of weapons.
60. *Jwarāpaharana yantra* :—In 'ठ' Sādhyā etc. names and 'स' covered by ण in eight petals हंस mantra, enclosed by Jala maṇḍala, surrounded by ण is Jwara-haraṇa yantra.
61. In ठ and ण three letters of Mṛtyuñjaya Mūlamantra, in eight petals Sādhyā etc. names, the sixteen vowels in sixteen petals

& even in thirty two petals the thirty two consonants shall be written the क etc. letters in Kesaras.

62. The Mṛtyuñjaya mantra covered by 'ई' is a yantra which can cure all diseases and can give all kinds of wealth.

63. *Stambhana yantra*:—Two ॐ s. covered by र्लौं, with Sādhya etc. names, outside—Bhū & Pura—Squares, eight crystals with 'ॐ's to even outside of squares, in corners the अ', in directions 'न' covered by अं, ह्रीं, क्रौं, and in circle Jambha etc. eight Mūlamantras shall be written.

64. Those are —

जम्भे स्वाहा

जम्भिनि स्वाहा ॥

मोहे स्वाहा

मोहिनि स्वाहा ॥

65. अन्धे स्वाहा

अन्धिनि स्वाहा ॥

रुधे स्वाहा

रुन्धिनि स्वाहा ॥

66. *Vāk Stambhana yantra* :—In 'अ' Sādhya-Sādhaka karma-names in eight directions, same shall be repeated, covered by Bhū-Square, then the symbols of Vāsuki and Śaṅkha-pāla shall be written, as joined together. The whole yantra written upon Bibhitaka plate, kept in the wastes & dusty-place results in dumbing of enemies.

67. (In eight petals lotus)—Outside Sādhya etc. names and in Directions र्लौं, then Bhū Pura squares, in sub direction गं and नं, in crystals, Kavaca mantra then Jala-Pura squares, covered by Bhū square, written with the Pratimā (Small figure on metallic plates) of Rātri-vināyaka, shall be kept in two pots.

68. Put in a secret place and worshipped every week, will stop the wordings and even the attacking soldiers of enemies.

69. Eight lines shall be drawn ; (straight) and six lines horizontally to those eight lines, in outside squares अं shall be written in the inner square Bhū Bijākṣara shall be written, in other three squares (sets) Sādhya etc. names ;—This will become Jwara haraṇa yantra.

70. It shall be worshipped and Bhūta. Bali shall be given, and then the yantra shall be bound upon the head of Sādhya to cure all kinds of fevers.

71. In a Ṣaṭkoṇa (six-angles) ॐ, and in its sides 'व' then व in angles and covered, by अं and कौ becomes Jwara haraṇa yantra.
72. Worshipped yantra by mantra of ॐ अं कौ, shall be bound on the hands of side to cure the fever.
73. Another Jwara haraṇa yantra, is to write Sādhyā etc. names in pretold yantra, vowels in Kesaras, ङ in petals, then covered by Bhū and Pura squares, this yantra can give the shinings also.
74. In a circle लु लृ वं स्वः is to cover the Sādhyā etc. names with ह्री. Outside of it two circle in which two crescents facing downwards shall be written. This becomes the yantra to stop the weepings of children.
75. 'ह' shall be covered by मं (2) and लु लृ लु in angles, covered by Bhū and Pura squares. This yantra can cure all fevers.
76. Another Jwara haraṇa yantra is by writting 'म' in middle and in eight petals, even outside of it, in thirty petals, क etc. letters, covered by Jala maṇḍala; whole written on Bhūrja-leaf can cure all sickness and prosper the person.
77. To cure Jaudice etc. fever one shall write the yantra like this : In sixty four squares maṇḍala. यं रं लं वं shall be written in the order and in the endings of lines, spears shall be drawn.
78. In the middle of Bhū and Pura squares ह्री and in eight angles ॐ shall be written. This yantra also cures fevers.
79. To attract and to cure all kinds of diseases a yantra is suggested like to write म, names in the middle of crescents, ङ outside, and Bhū-Pura squares, then surrounded by circles.
80. To attract maids. in a Ṣaṭkoṇa, Swastika shall be drawn in that and Sādhyā's (name of maid) name shall be written. ह्री eight petals, covered by अं and कौ shall be heated in the night and Japa shall be done. It results in attaining the maid very easily. She comes herself.
81. In a Ṣaṭkoṇa ह्री with Sādhyā's names, in its angles ह्री shall be written being enclosed by ॐ, outside Bhū and Pura squares. The yantra written on betel-leaves and eaten results in attraction of the maids to whom it is given to eat.

82. Sādhya's name shall be written in ह्रीं and outside of it four Bījākṣara shall cover it (ह्रीं, ऐं, क्लीं and म्लीं). It is to be written on flour product (powdered-products) and same shall be fried in three sweets, and being eaten results in hypnotising of that person. He will be like servant.
83. In a lotus ऐं with Sādhya names and in Kesaras the vowels, shall be written. This is called Manmatha mantra which can give Saubhāgya, wealth and victory.
84. These yantras shall be written by golden-pen in Kāśmīrarocana, red-dye and exudation of elephants and sandal.
85. The yantra shall not be kept on ground, not been touched to corpse, not been burnt, not been touched to dusts, not been divided, and not been passed, by anybody at any time.
86. Now I shall meditate Ānandamayī goddess Śakti, who is the origin of the worldly activities and benefits. She is the Śabda Brahman.
87. O ! Mother, you have created the bodies of Brahma, Viṣṇu and Śiva, you create, maintain and withdraw into yourself the three worlds.
88. You are the origin of all eight murtis of Śiva, i.e. earth, water, fire, air, sky, Hotr. (Ātman), sun and moon, you are the power working in even Lord Śiva.
89. You have been always taking rounds and rounds upon the head of Lord Śiva in the form of Gangā and being worshipped by all people. I do not know the reason for this.
90. The moon may pacify the evening lotus (Kumuda) and the pond of kumudas (lotuses). Thus one can pacify only one in the world but yourself you are pacifying all of world just by your looks.
91. Though Devī is the first of all, She is in the first flush of the youth. Though She is the daughter of the rocky-mountain She is soft, though She is the mother of the Vedas, She is not seen by them though meditated upon. She is beyond the scope of the mind.
92. O Mother, the people attaining the human birth by a lot of efforts, and having a good control upon all sense-organs do

not worship you and thereby go to downwards once again from his height-place.

93. The people attain name and fame by worshipping you with camphor, and sandal-water, blossoms etc.
94. You beseated upon the lotus (Ādhāra cakra) like the serpent-Ādiśeṣa and open the other five lotuses, Swādhiṣṭhāna, Maṇḍūraka, Anāhata, Viśuddha and Ajna cakra, you will be taking food in Brahmarāndhra.
95. Being sprinkled by the nectar, if you go through all these cakra the person will not attain rebirths i.e. he attains Mokṣa in whose body you pass through all these cakra.
96. (O Mother Gauri,) meditate upon you always, as your face is beautified by your curly-hair, your breasts are very high, your middle is very thin, you hold Akṣasūra and Lotus—
97. The saints always look at you. Since, you won the Yoga and six enemies of the body, (Kāma, Krodha etc.) and you hold, Pāśa, Ankuśa and Vara, Abhaya gestures, and you are real.
98. She is like golden ornaments, She is taking bath by 4 elephants with pots-full of nectar, She is carrying 2 lotuses on her hand and She holds Vara and Abhaya gestures.
99. You have eight kinds of soldirs (cruel) and you are beseated upon lion and you are killing the Asuras.
100. I meditate upon you perennially as you are looking very nice due to the shining of clouds in summer season, your garlands have been prepared by the Gunja-thread, you are wearing leaves, and you are shining.
101. I solute you feat-lotuses the wife of Shreekaṇḍha. The Swans are following the tinkling sound of your ornaments of legs, which are like the lotuses.
102. Śiva is not satisfied with looking at and admiring her with two eyes, created in the excess of his adoration, and third eye on his forehead, the more fully to see the beauty of her thighs.
103. Your knees have won the shining of the trunks of elephants and banana-trees. Due to youth it seems to be the base-supports to the weight of breasts.

104. Let the middle part of your body always in my mind, which is full of hair due to identification of your high hips and breasts separately.
105. Never I forget your navel which is full of beauty and shinings for winning Lord Śiva, in the form of friend of Kāma, being feared by third eye of Lord Śiva.
106. You are bearing the ashes which is used by Lord Śiva, your breasts are of Kashmira-muds-mantra. Your breasts have been beautiful by the Sindoor of the bubble come from the elephants which are taking bath.
107. Your shoulders shall not disappear from the screen of my mind. Since those shoulders are very beautiful like Kama's long long threads to catch Lord Śiva for He is the enemy of him.
108. I meditate upon your throat and I do not want to stop its Dhyāna at anytime, for it is like the neck of a pot and very long and well decorated by numberless ornaments.
109. One who recollects the face of you is really fortunate since it is beautiful due to lengthy eyes, smiling a little, beautified by good cheeks, high nosed.
110. The dressed-hairs, in well scented, and like the lives of bees going on the flowers. One who meditates like this will be away from the Māya. (अविद्या).
111. The invocation, having the ideas of Vedas shall be recited daily with full of interest and thereby one can become very rich, even to state of a king.

ŚĀRADĀTILAKAM

XXV PAṬALA

1. Hereafter Yoga will be explained which can give the Mokṣa. Yoga is defined as the coalition of Jiva and Paramātmā by Yogic scholars.
2. Others opine that it is one-ness of Śiva and Ātman. And some others say that (Āgamic scholars) it is the knowledge in the form of Śiva and Śakti.
3. Others say that it is the know-how of Viṣṇu. However Yoga shall be practiced only after winning the Kāma etc. the enemies of the Ātmā.
4. The six enemies are Kāma, Krodha Lobha, Moha, Mada and Matsara. (Lust, anger, wills, ignorance, ardent-passion and jealousy).
5. By Aṣṭāṅga-yoga one can overcome by these enemies. They are—Yama, Niyama, Āsana, Prāṇāyāma.
6. Pratyāhāra, Dhāraṇa, Dhyāna and Samādhi. It is to practice Yoga.
7. The 10 *yamas* are—Ahiṃsā (Nonviolence) Satyam (truthfulness) Asatyam (non-stealing) Brahmacharya (celibacy) Kṛpā (pity) Ārjavam (being frank) Kṣamā (excuse) Dhṛti (bravery) Mitāhāra (limitation of food) and Śauca (internal and external purity).
8. The 10 Niyamas are—Tapas, Santoṣa, Āstikya, Dāna, worship of God hearing at Philosophy, Shame, Wise, Japa, and Homa; The Niyamas are suggested by Yogic scholars.
9. *Āsanas* are—Padmāsana, Swastikāsana, Bhadrāsana, Vajrāsana and Virāsana.
10. *Padmāsana* ;—the legs (endings) shall be kept upon the thighs & and two thumbs shall be caught in opposite order. This
11. *Āsana* is very accurate for Yogins.
12. The legs put freely in between the knee and thigh, sitting straightly is Swastikāsana.

13. *Bhadrāsana* ; Knee down, sit on the scortum and bound the legs by both the hands. (It is like Vajrāsana). Difference is to handle the legs.
14. *Vajrāsana* (kneeling pose) kneel down, sit on the heels with the spine erect.
15. *Virāsana* :—One leg under and another leg on the thighs of under leg, sitting straightly is *Vīrāsana*.
- 16-18. The Yogic scholars have explained *Prāṇāyāma* as—to take the breath inside by 16 mātras (time-8 seconds) and 64 mātras to bear the air in *Suṣumnanādi*, and to exhale by *Pingalanādi*.
19. The same shall be repeated again and again. Increase the ratio of inhale and exhale by 12 and 16.
20. *Prāṇāyāma* is classified into *Sagarbha* and *Agarbha*. First one is with *Japa* and *Dhyāna*.
21. Without *Japa* and *Dhyāna* is the second one. When the sweat comes at the time of practice of *Prāṇāyāma* it is lowest standard of *Prāṇāyāma*.
22. The second is with thrilling and the best kind of *Prāṇāyāma* is leaving the ground at its practice. Practice shall be done up to attaining the features of best *Prāṇāyāma*.
23. *Pratyāhāra* ; is to control the sense-organs which are wandering to enjoy the materialistic world.
- 24&25. *Dhāraṇa* is to maintain the (control) *Prāṇa-vāyu* in thumb, middle parts of hands, knee, thighs, back, penis, navel, heart, neck, throat, nose, eyebrows, head and forehead, (the 12 parts of the body).
26. *Dhyāna* ; Being attentive the concentration of mind upon the wished Gods and Goddesses.
27. *Samādhi* : To see *Jivātman* and *Paramātman* in equal position and to think them as one. Thus *Aṣṭāṅga-Lakṣaṇa Samādhi* has been explained.
28. The body is of *Śiva* and *Śakti* and measuring 96 *Angulas*. In the place of *Gudendriya* (excretion) a part *Kanda* is located having two *Angulas* measurement.

29. Then 4. Angulas area, in the form of circle, in that the main 3 Nādis have taken birth.
30. Left side Idā rightside-Piṅgala and in between Suṣūmṇā is situated.
31. Beginned with the two toes (1st) and the roots of the head and has come up to Brahmarandhra is the Nādi citra in the form of soma-surya and fire.
32. She is the wife of Yogin and it is Brahmarandhra which is like the root of lotus.
33. There are different opinion, regarding the number of bases in it. However it is called devine-way to attain permanent happiness (eternal bliss).
34. Moon rounds in Idā and Sun in Piṅgala and in Suṣūmṇa both. It is told by Yogic scholars.
35. A triangle situated in the Adhara cakra is very beautiful ; it is suggested as the place of celestial bodies, by Āgamic scholars.
36. In that, Kuṇḍali-Śakti stays like sleeping serpent.
37. Kuṇḍali-Śakti always holds Ātman being self upon Haṁsa, Haṁsa depends—Prāṇa and Prāṇa is in Nādi.
38. The Vāyu starts from Adhāra and spreads in whole body through its different Nādis and then comes outside,
39. and therefore Prāṇa's measurement is 12 inches. A Yogin & shall practice his Yoga only being in an Āsana (posture) upon a
40. beautiful and clear seat and in washed, clothes. One shall assume that the five elements (Pañca Bhūtas) have taken place in his body by doing Japa of those elements.
41. The Vāyu turns in the earth part in a straight way, i.e. of water & is under the two covers (brackets), i.e. of Fire—upwards i.e. of
42. Air goes besides, i.e. of Sky will be in the middle. Thus the Bhūtas take place in the body.
43. When Earth rises up Stambhana rites shall be done or Vaśya rites. When water rises up Śāntika and Pauṣṭika-rites shall be done.
44. When Agni rises up Māraṇa-rites shall be done. When Vāyu rises up in the body it is better to do Vccāṇa-rites and i.e. of Sky, destruction of wicked personalities.

45. By forefingers eyes, by thumbs ears, by middle fingers-nose and & by other fingers the face shall be covered and Upāsaka shall
46. assume that Brahman, Ātman, Prāṇa and Mind are one.
47. Yogi shall bear the air in his body by practice for longer and longer times. Slowly (Nāda) comes out of his body.
48. First sound will be like the sound of exudated she bees second will be like the sound of bamboos when the wind blows in it.
49. Third will be like ghaṇṭā-nāda (Bell) equivalent to the sound of clouds of clash. Thus practice Yogin will be away from the materialistic world.
50. The Jñāna comes first of Haṁsa he imperishable and that is of Puruṣa and Prakṛti or Bindu and Sarga (Creation).
51. Out of हं, हं is Puruṣa and ण is Māyā. Thus 'हं' is made of Puṁ and Prakṛti.
52. Ajapā—consists both of them ; Māyā or Prakṛti always resides in Puruṣa thinking that he is the residence of her, (refuge).
53. When one assumes that himself is हं, it becomes सोऽहं. Then if you erase ण and ह and join the existing the 'ॐ' takes place.
54. Yogi shall meditate upon 'ॐ' which is the eternal Bliss, permanent, source of energy and one with Ātman.
55. He is far beyond the word of the Vedas, from him emanate the Śāstras, He is self manifest, Bliss itself and light itself,
56. He is truth and beyond all arguments ; the source of the Vedas, the cause of the universe, spread overall i.e. moving and motionless and unparallel. He is the innermost caitanya. The Sun, Fire and Moon, are his body as he is light. The controlled Senses-Yogis only can see him.
57. He is realised by the seven parts of the Praṇava (ॐ) He is immeasurable. The Upaniṣad lead upto him. He is Samvit all spreading, unchanging and imperishable, He is the transcendent Tejas, the massive nectar of Bliss:
58. He is Hiranya-garbha, variegated light source (origin) of Brahmā, Viṣṇu and Śīwara, (origin) of the Vedas, and Śāstra the Caitanya in Sūryamaṇḍala, the Puruṣa not bigger than the thumb,

- 59&60. He is resting on the great serpent Ananta in the ocean of milk, He is united with Kamala, dark like collyrium with lotus like eyes, the bridge between Dharma and Adharma, and very black, He wears Śrīvatsa and Kaustubha holds—Gadā, Lotus, Conch and Wheel. He resides at heart-lotus and the scholars find him as the origin of whole world.
61. Nāda comes out from Bindu, and when Nāda comes out, the 'ॐ' कार, which is the face of all philosophies, being surrounded by Varṇamāla of elements, gives birth. Then the Vedas (four) in the form of legs of Īśvara and source of happiness for him; Let us be protected by 'ॐ' कार, which is merged in the nectar-stream come out from moon.
62. Kuṇḍalinī is Pinḍa (set of अ ऊ ऋ) She is Śiva, the inner self of all and Pāda (place). Bindu in the form of unitless lusture. The union of Śiva and Śakti is beyond form.
63. Sādhakas when they go beyond this world of forms to the apprehension of the union of Kuṇḍalinī with Śiva, attain Sāyujya Mukti. When everything is dissolved in Śiva, whoever is and nothing is desired, it is Nirbīja Yoga.
64. Kuṇḍalinī when she wakes up and moves from the Mūlādhāra upward like a flash of lightning along the channel of Suṣūmna, pierces the six Cakras as She goes upward and when She reaches the Sahasrāra, She writes with her Lord, Para Śiva. Then she returns to her own abode in the Mūlādhāra.
65. She shall be meditated as—She (Kuṇḍalinī Śakti) goes to Haṁsa who is permanent and imperishable. She is the origin of everything and she takes Haṁsa herself in to her hands and goes to Śambhu's mansion and enjoys with him very-well and herself returns to her place i.e. Swādhāra Cakra.
66. In the next step She carries Avyakta i.e. Parabindu to Śivālaya and since her body is made of three Guṇas she enjoys Śiva, where Śiva has the shining of crore moons. Then She returns to Mūlādhāra Cakra, though she is to be seen not having any attributes.

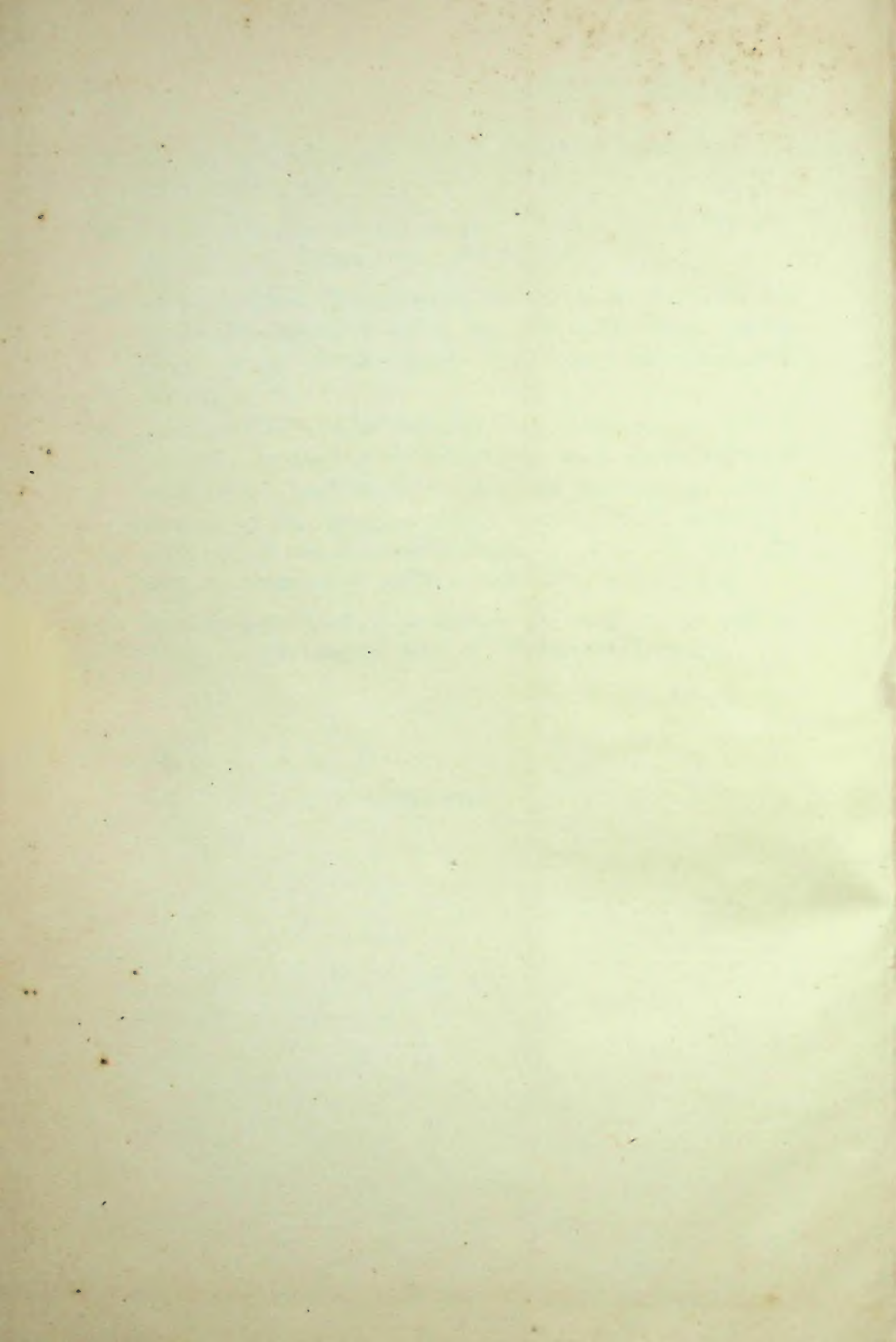
67. Since Yogin controls Prāṇa and Apāṇa Vāyus, the Kuṇḍalinī rises up to the state of Śabda-Brahman in the Tejas, which is equivalent to the shinings of crores of lightings; The overcoming Śakti is having the lusture of Japa flower, and full of nectar in the form of happiness, and She comes to the state of Śiva.
68. When She comes from and goes to her Mūlādhāra cakra, She gives the good of result of practicing Yoga. Being pacified She is Kalpa-Vṛkṣa for her devotees.
69. The six Yoga lotus Cakras Kuṇḍalinī Śakti who is like residing shoots, every peaceful and Nivāra at Ādhāracakra, by nector and who is rising in the middle of Kodanḍa (base-stick) thus she shall be meditated as Somavit mayī Goddess.
70. In the heart lotus she is like son's reflection, being jealous of lightning in shining, having the illumining features, one who is cradicating the darkness, (the Tamogūṇas from the hearts of devotees and going to achieve Nāda Brahman who is imperishable and ever spread.
71. She is the mother of alphabets and She has reached the whole world through the Varṇas.
She is sprinkling Lord Śiva by the nectar-pot.
72. She is Śabda Brahman in all aspects She shall be meditated as the giver of boons to enrich our speech She is also wetted in the nectar while running through the six Cakras. i.e. in Mūla (base, forehead and heart, She is explained as a beautiful maid having high breasts.
73. While taking round and round from one lotus to another lotus she enshrines the lotuses and gives light even in the house of Lord Śiva and Ātman will be awared and she gladdens the charm of her presence.
74. Let Śakti risen from the Mūlādhāra cakra, worshipping Lord Śiva, do good for us.
75. Let the consort of Lord Śiva, being red like Sindoorā, whose head is beautified by crescent, having high-breasts, bring endless wealth to us,

76. I meditate upon Śakti, consort of Śiva, beautified by eye-lotuses. Her feet-lotuses have been decorated by sandal etc. and crescent is on her forehead and her breasts are like beautiful pots.
77. Let the statue of Śakti stay in my mind. She is classified as the Alphabets in the order, the Śaktis Dākini and others the Devas, Brahmā and others are in the six Cakras.
78. When Kuṇḍalinī moves up like a streak of lightning, she writes with the three Śivas, Svayambhū in Mūlādhāra, Vāṇa in the Anāhata and Itara in the Ajnā cakra. The three coils of Kuṇḍalinī are the Guṇas—Satwa, Rajas and Tamas.
79. Let Śakti—Kuṇḍalinī give the good things to people. She is the top of Happyinesses, She can be seen only by Vedas, She has crescent upon her head, She holds all worlds and She is the Ist among the—protectors of devotees—
80. The half of Lord Śiva and She bears beautiful anklets, She is the origin of Śabda and Artha, (word and meaning).
81. She is blue (black) and She is bending due to the weight of large breasts. But She is well-decorated by many kinds of ornaments. She is the only origin of the worlds, and She is to be found only by Vedas, and She is full. Let us take refuge in her.
82. Yogi gets the fruit of Yoga when with his senses perfectly controlled and his Dhī absolutely immobile, he places his own Ātman in the Parashiva, who is the void not limited by space and time the mere caitanya and in whom the five causes (Kāraṇas) are dissolved. (Upādāna, Samavāyi, Nimitta, Sahakāri and Prayojaka).
83. I salute daily (always) to Mahābala, who is embracing Samvit and has become cold. (2nd meaning):—The (grand father) of the author of this work is Mahābala who has written the work Muktiphala depending upon the meanings of Vedas.
84. His son was one the greatest Āgamic scholars and by name he was Āchārya-Vijaya Pandit and he was well-versed in Karma-kāṇḍa (rituals).

85. His son was Shreekr̥ṣṇa Deśika by whose worship one can become highly rich.
86. Laṅṣmaṇa Deśika was his son man of letters. Who has seen the ends of all Śāstras, Vedas and Āgamas.
87. He has written Shāradātilaka classifying in to twenty five Pāṭalas (the number of Tatwas according to Sāṅkhyas). He has taken the gist of all Āgamic works to satisfy the Āgamic scholars.
88. Let the consort of Lord Śaṅkara who has taken the half of the body of Śaṅkara to reside being the origin of the while world herself, and who can avoid the distresses of wordly matters, of her devotees, whose breasts are in the form of word (sound) and meanings (things) and who can solve the problems come out of world. become the prosperer for all
- 89 Sarvamāṅgala Śakti is always pacified and happy with us due to my gift—garland made of Śāradātilaka-flower.

—The End—









ŚĀRADĀ-TILAKA TANTRAM

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